

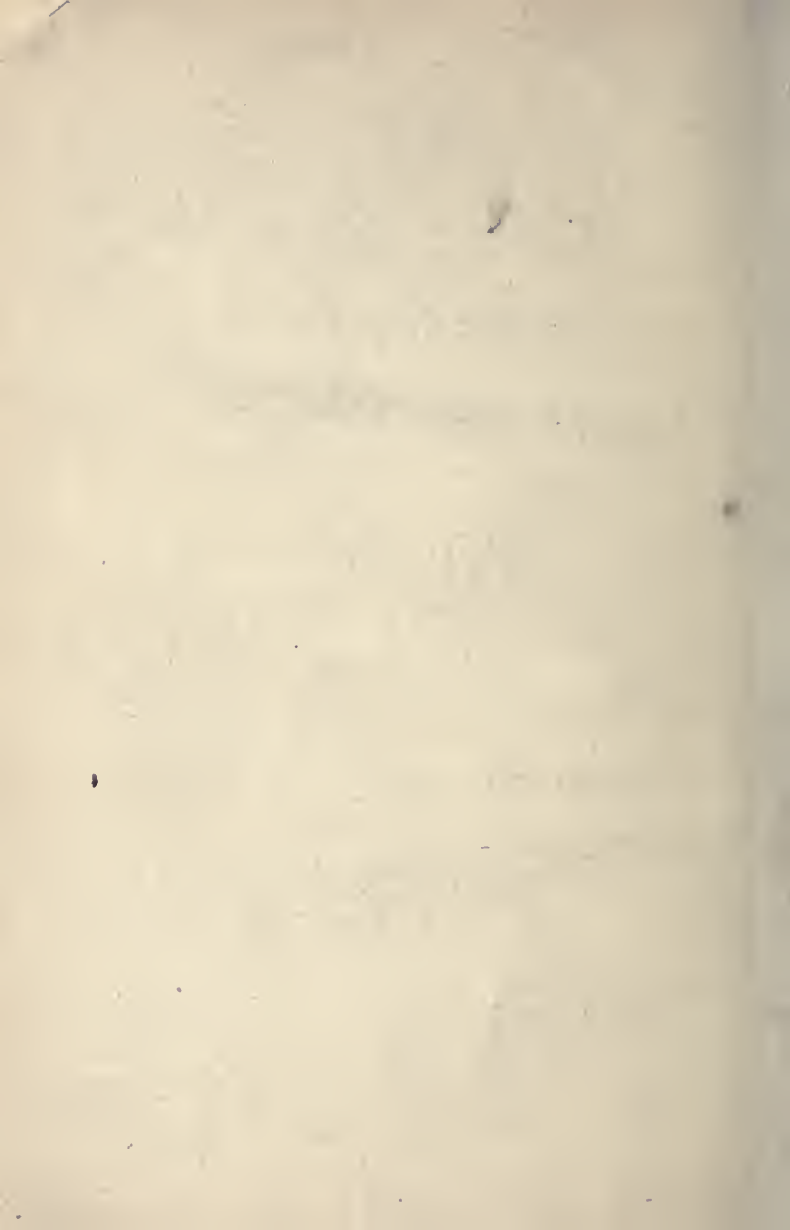
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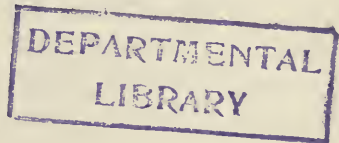
EDITED FOR SIGHT READING

BY

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181986
6.7.23.



NEW YORK ·· CINCINNATI ·· CHICAGO
AMERICAN BOOK COMPANY



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AUL. GELL.

W. P. 2

PREFACE

THE statement of the title-page that these selections from Aulus Gellius have been "edited for sight reading" calls for a few words of explanation. The term "sight reading" may denote either of two distinct operations. On the one hand it may apply to the pupil's act in reading, under a teacher's guidance, Latin hitherto unseen. On the other hand it may denote the student's act in reading similar Latin by himself without the aid of a teacher. In the one case the pupil's ultimate reliance is upon his instructor, in the other upon himself. Of these two senses of the term the latter is the one which has been kept especially in mind in the preparation of this little volume, though there is nothing to hinder its use according to the former method. The book is intended for students who, while still in a very early stage of their Latin studies, yet possess a fair working vocabulary and a reasonable knowledge of the fundamental principles of Latin syntax. I have aimed to give in the commentary sufficient assistance to enable such students to read the selections as rapidly and intelligently as possible, and without the need of any helps beyond those furnished by the book itself. Such being my purpose, I have no fears that the volume of commentary will be found excessive.

The text, in point of language and spelling, is in the main that of Hertz, as given in his critical edition. The chief changes will be found on page 39, lines 6 to 10, page 68, line 17, and page 79, lines 7 and 8. The motive of these changes has been to supply a text easily readable and to obviate the necessity of a long and intricate note. Throughout the book all vowels known to be long have been carefully marked. In syllables containing vowels long by position I have followed the views of Anton Marx, as explained in his *Hilfsbüchlein für die Aussprache der lateinischen Vokale in positionslangen Silben* (second edition, Berlin, 1889).

I am under especial obligations to my former pupil, Miss Alice E. Chapman, who has read the book in manuscript and while passing through the press, and has made many useful suggestions.

CHARLES KNAPP.

BARNARD COLLEGE, June 1, 1895.

INTRODUCTION



I. AULUS GELLIUS: HIS LIFE AND STUDIES

1. **Sources.** — Of the life of Aulus Gellius but little is known; and that little is to be obtained only by a careful study of his one work, the *Noctes Atticae*. He is not named by any of his contemporaries — nor, indeed, by any author earlier than the historian Flavius Vopiscus, who wrote in the opening years of the fourth century of our era. He is mentioned several times by the grammarian Servius Honoratus, who, toward the close of the same century, wrote an elaborate commentary on Vergil. In the fourteenth chapter of the ninth book of his *De Civitate Dei* (published between 413 and 426), St. Augustine speaks of Gellius as *vir elegantissimi eloquii* (style) *et multae et facundae scientiae*. Priscianus Caesariensis, a grammarian of the fifth century, expressly cites him more than once. None of these references, however, conveys any information concerning our author's life. Hence we are reduced to piecing together, as best we can, the isolated passages in which he speaks, himself, of his life and work. These passages are, in general, of the nature of incidental reminiscences, rather than of intentional transmission of personal information.

2. **Birth: Time and Place.** — Of the place of his birth, nothing whatever is known. It has indeed been inferred, from an examination of his language and style, that he was

born in Africa, but this view can hardly be said to have been fully demonstrated. From the fact that he assumed the *toga virilis* at Rome (a ceremony which took place usually before the close of the sixteenth year of a boy's life), it is clear that, if born elsewhere, he was brought to Rome at an early age.

The date of his birth can be determined only approximately. We know that he spent some time at Athens. In all his references to this period, he characterizes himself and his associates as *iuvenes*. Now if we could define this term precisely, and if we could tell exactly when he was in Athens, the determination of the year of his birth would be a mere matter of arithmetic. But, unfortunately, neither of these things can be done with absolute certainty. While the term *iuvenis* might be applied with propriety to any one between the ages of seventeen and forty-five, there is nevertheless some proof that it was generally applied, when used at all strictly, to the latter part of this period. For example, a remark of Varro (see page 26, note 2) is cited to the effect that, with the thirtieth year, *adulescentia*¹ ends, and *iuventus* begins. That Gellius himself understood the term in this stricter sense, may be inferred from the following considerations: While at Athens he devoted himself to philosophy, which in those days was the third and last step in a liberal education, the two preceding stages consisting of grammar (which included literature) and rhetoric. In all the passages in which Gellius speaks of his grammatical studies at Rome, he describes himself as *adulescens* or *adulescentulus*. By thus consistently calling himself *adulescens* while studying grammar at Rome, but *iuvenis* while reading in philosophy at Athens, he makes it evident, I think, that some considerable interval elapsed between the two periods of his life. If

¹ *Adulescentia* began with the assumption of the *toga virilis*.

we assume that, at the time of his residence at Athens, he was about thirty years of age, we shall not greatly err.

It remains to determine, if possible, the date of his sojourn in Greece. In this connection we have but a single hint upon which any reliance can be placed. Gellius informs us that, while at Athens, he saw a good deal of the philosopher Peregrinus Proteus. Since Peregrinus died in 166 A.D., it is evident that Gellius' residence in Attica precedes that date. If our assumption is correct, — that at this time he was about thirty years old, — it follows that he was born not later than 136 A.D. It is, of course, possible that his birth preceded that date by some years, but upon this point we have no definite data.

3. Family; Early Training. — Though neither the time nor the place of his birth can be determined with certainty, it may reasonably be inferred that he came of a good family — a family, too, possessed of considerable wealth. This is shown by the fact that he was able to study under the best teachers of the day; by his stay in Athens, and his journeys to other parts of Greece; and by the further fact that he held judicial office at Rome — a distinction not often attainable by those who had no claim to be considered wealthy. He studied grammar under Sulpicius Apollinaris, a Carthaginian scholar of great learning and distinction, whom he esteemed so highly that, even in the years of his later life, he appealed to his authority. It was doubtless from Apollinaris that he received the abiding stimulus which led him to devote so large a portion of his life, even in the midst of engrossing occupations, to grammatical and literary studies.

4. Studies in Rhetoric. — From grammar, Gellius turned his attention to rhetoric, especially under Titus Castricius, the foremost rhetorician of the time, who had, in an especial degree, enjoyed the esteem of the emperor Hadrian. Gellius

was on intimate terms, also, with Antonius Iulianus, a Spaniard of distinction, resident in Rome as a professional teacher of rhetoric. Whether he ever was, technically speaking, a pupil of Antonius, cannot be certainly determined. In several passages, Gellius speaks of visiting the famous rhetorician, M. Cornelius Fronto, who occupied the leading position in the literary circles of Rome during the reign of Antoninus Pius. Indeed, his contemporaries regarded him as a rival of Cicero.

From the accession of Hadrian (117 A.D.), the literary history of the second century is the history of the development of antiquarianism. The creative faculty was extinct; and "the literary class at Rome had reached the point at which it is easier to make books about books than to make books about life, and of course, for such a purpose, the oldest books are the best." This tendency, which, though it culminated in this century, began long before that time,—in fact, as early as the days of Cicero and Horace,—was advanced by the influence of Hadrian and by the teachings and example of Apollinaris and Fronto. We are told, by an ancient author, that Hadrian preferred Cato to Cicero, Ennius to Vergil, and Caelius Antipater to Sallust. Apollinaris devoted especial attention to Terence, and perhaps, also, to Plautus. Fronto's favorite authors, to the study of whom he was always urging his pupils, were Cato, Plautus, Ennius, Lucretius, and Sallust. Of these, the first four belong to the archaic period of Latin literature, while Sallust's style is marked by frequent imitation of the older writers.

In view of these facts, it is not strange that Gellius exhibits an especial fondness for all that is archaic in literature. No doubt he received his first impulse in this direction from Apollinaris. This impulse was strengthened, we may be sure, by his intercourse with Fronto; for he tells us (xix. 8. 1) that, as often as he heard Fronto converse, he came away *cultior doctiorque*. (See also § 12.)

5. **Studies in Philosophy ; Favorinus.** — To these studies in grammar and rhetoric he devoted several years, at the close of which he was chosen as judge in private (*i.e.* civil) cases — an office to which, in general, no one was eligible unless he had attained the age of twenty-five years. By this time he had become acquainted with Favorinus, the distinguished skeptical philosopher. Born at Arelas (now Arles) in Gaul, Favorinus wrote extensively, in Greek, on rhetorical and philosophical subjects. Gellius repeatedly mentions him, and in one passage (xvi. 3. 1) he says: *Cum Favorino Romae dies plerumque totos eramus tenebatque animos nostros homo ille fandi dulcissimus atque eum, quoquo iret, quasi ex lingua prorsum eius apti prosequeremur.* A good illustration of the esteem in which Gellius held Favorinus is afforded by the fact that, when he was appointed judge, he consulted him as to a matter which had come before him for decision. I am inclined to think that such study as our author made of philosophy, as well as his visit to Athens, was due to the influence of Favorinus.

6. **Visit to Athens.** — While at Athens (see § 2), he studied under Calvisius Taurus, who was especially distinguished for his knowledge of Plato's writings, and had published Commentaries on the Gorgias of Plato, besides a treatise setting forth the difference between the doctrines of Plato and those of Aristotle. He frequently listened, also, to the discourses of Peregrinus Proteus (§ 2) and of Tiberius Claudius Herodes Atticus. The latter was famous alike for his extraordinary powers as an orator and the liberality with which he erected public buildings for the convenience of his fellow-citizens at Athens. It is not necessary to suppose that Gellius spent more than a single year in Greece. To this period he makes several interesting references. These include mention of a boating trip from Athens to Aegina (ii. 21. 1), of the monthly gatherings of

students (xv. 2. 3), and of the celebration of the Saturnalia, the great festival of Saturn, which fell in December (xviii. 2; xviii. 13). He visited Delphi (xii. 5. 1), Eleusis (viii. 10), and Patrae, a town in the Peloponnesus, which at this time seems to have possessed a library of some importance (xviii. 9. 5). It was during his stay in Attica, also, that he began to collect, or at any rate to arrange, the excerpts which he subsequently incorporated into his published work (§ 8).

7. **Later Life.** — Of his career at Rome, after his return from Athens, we know but little. Several passages (*e.g.* xi. 3. 1) suffice to show that he was engaged in active life, probably as a lawyer. We have absolutely no data by which to fix the date of his death. There can be no doubt, however, that his studies continued to his last years, and that he numbered among his friends a large circle of cultured men.

II. THE NOCTES ATTICAE

8. **Title and Purpose.** — The sole work by which Gellius is known is entitled *Noctes Atticae*. This title was chosen because the composition of the work was begun during his stay at Athens (*cf.* page 16, line 5), as a means of whiling away the long winter evenings. Gellius rather prides himself on the simplicity of this title; for says he, "I have in nowise imitated the fancy titles which many writers, both Greek and Roman, have given to works of this class." As specimens of such high-flown designations, he cites *Musae*, *Silvae*, Minerva's Robe, The Horn of Amalthea or *Cornu Copiae*, Honey-Combs, Meadows, Flowerets, Lights, and Crazy Quilts. He tells us, also (page 15, line 1), that one object, at least, which he kept before him in the compilation of the work, was to afford recreation to his children. So Cicero wrote his *De Officiis* for the benefit of his son Marcus, and Macrobius compiled his *Saturnalia* (written about 400

A.D., and largely borrowed from Gellius) as a contribution to the education of his son Eustathius. A further purpose was to stimulate men to a desire for a liberal education, and, at the same time, to furnish a sort of short-cut by which those whose attention was in large measure claimed by other pursuits might attain to a knowledge of those things "with which every self-respecting man ought to be familiar." Compare his Praefatio, § 12; also ix. 4. 5.

9. **Method of Preparation.** — It was our author's custom (cf. page 15, line 6), as he read a book, whether Greek or Latin, to make extracts therefrom and to set these aside for future use. Similarly, he was wont to record whatever he heard that seemed to possess especial value or interest. These notes he subsequently published, without making any attempt to secure a systematic arrangement of materials. In effect, therefore, the *Noctes Atticae* is simply a note-book into which Gellius concentrated the results of years of reading and study. His aim was to produce a work which should be popular in character, and so he deems it necessary to apologize for the presence of some few specimens of recondite learning (cf. his Praefatio, § 13). In the concluding sections of the preface (cf. page 16, line 11), he states that he has already completed twenty books of these notes, and promises that such leisure as he may be able to command in the future will be devoted to further compilations of the same sort. So far as we know this promise was never fulfilled, and it has been conjectured that he died not long after the publication of the extant books.

10. **Contents.** — Of the twenty books mentioned in the preceding section, nineteen, containing in all three hundred and eighty-three chapters, have come down practically entire. Of the remaining book, the eighth, nothing is preserved save the table of contents of the fifteen chapters. There is also a general preface to the whole work. So various are

the contents that no complete classification of them is possible. Still the greater part of the work may be roughly distributed into certain great divisions. Matters of lexicography claim over one hundred chapters, while questions of etymology and grammar absorb ten and thirty respectively. Fully sixty chapters are devoted to philosophy in its several departments of metaphysics, ethics (theoretical and applied), and logic. Literary criticism absorbs twenty-eight chapters, textual criticism twelve, antiquities (social, political, religious) twenty-seven, history and biography thirty-six, rhetoric nine. Thus by far the larger portion of the *Noctes Atticae* is concerned with grammar, literature, rhetoric, history, and philosophy. This is precisely what we should expect in view of the method (§ 9) according to which the work was compiled, since these subjects were the main elements of a liberal education in Gellius' day, and since, as we have seen above (§§ 3-6), they were the subjects which had especially engaged his attention.

11. **Sources of the *Noctes Atticae*.** — The sources of this great mass of miscellaneous information are various, and in many cases are not determinable with any degree of exactness. Fully two hundred and seventy-five authors are mentioned or directly quoted, while the number of individual works cited is twice or thrice as large. The name of nearly every one of his contemporaries appears at least once. It is not to be supposed, however, that Gellius had himself read every one of the works which he mentions. It is extremely probable that he took many things from them at second hand. For information relative to scientific matters, *i.e.* questions of grammar, criticism, and lexicography, he relies chiefly upon M. Terentius Varro¹ (116-28 B.C.), "the most learned of the Romans," P. Nigidius Figulus (98-46

¹ For information concerning the authors mentioned here, see the Index to this volume.

B.C.), Gavius Bassus, C. Iulius Hyginus (64 B.C.—17 A.D.), Verrius Flaccus, Pliny the Elder (23—79 A.D.), and Sulpicius Apollinaris (§ 3). In purely literary matters the sources most frequently employed are T. Maccius Plautus (254—184 B.C.), Q. Ennius (239—169 B.C.), M. Porcius Cato (234—149 B.C.), Claudius Quadrigarius (about 100 B.C.), and Vergil (70—19 B.C.). Of the Greek writers whom Gellius quotes most frequently, we may mention Aeschines, Aeschylus, Aristotle, Aristophanes, Euripides, Herodotus, Homer, Plato, Plutarch, and Sophocles. It is worthy of remark that for the most part the Latin writers mentioned above belong to a period long prior to Gellius' own time. His more immediate literary predecessors he seems to have neglected, for he never mentions Tibullus, Propertius, Ovid, Livy, Juvenal, Quintilian, Tacitus, Pliny the Younger, Martial, or Statius, and there is but a single reference to Horace in all the twenty books.

III. VALUE OF THE NOCTES ATTICAE

12. **The Noctes Atticae is a Representative Work**, since it not only reflects perfectly the nature of the subjects (§ 10) which engaged the attention of the literary men of the second century A.D., but also forcibly depicts the spirit in which their labors were prosecuted. Attention has been called above (§ 4) to their fondness for the writers of the archaic period of Latin literature. In this regard our author shows himself a thorough-going child of his time. In all matters relating to grammar, lexicography, or literary criticism, Gellius constantly appeals to the *antiquiores*, *maiores*, and *veteres*, by which terms he means the writers chiefly of the ante-classical

¹ Under this head I include the chapters dealing with history and biography, together with the numerous anecdotes scattered throughout the work and the many passages cited from Greek and Latin authors, as illustrative of some point of grammar or criticism.

period. Of these writers, those who stand highest in his estimation are Plautus and Ennius among poets, Cato Censor among orators. In the *Noctes Atticae* vi. 17. 4 Plautus is characterized as *homo linguae atque elegantiae in verbis Latinae princeps*; in xix. 8. 6 he is called the *linguae Latinae decus*. Gellius cites him in at least thirty-five places, and the quotations cover nearly the whole range of the extant plays. Ennius is cited as an authority in more than forty passages, and is repeatedly mentioned in terms of the highest approbation. To Cato's authority Gellius makes appeal in over sixty places, a single passage often containing two or more quotations from his works. In x. 3. §§ 15, 16 Gellius says that any one who reads Cato aright cannot fail to perceive that Cato *contentus eloquentia aetatis suae non fuit et id iam tum facere voluit, quod Cicero postea perfecit*.

13. **Quotations from Early Latin Authors.**—Of especial interest and value are the numerous quotations from early writers whose works are no longer extant. For such portions as yet remain of the oldest Latin literature, *e.g.* the works of Livius Andronicus, Quintus Ennius, Cn. Naevius, and the early historians, we are almost wholly indebted to quotations by various grammarians. In this connection the obligations of Latin scholarship to Gellius are far from small. In giving these quotations from the older writers, he often adds information concerning their careers, or their works, and in this way his contributions to our knowledge of the history of Latin literature are of very great importance. For example, practically all that is known of the life of Plautus, the greatest comic poet of Rome, is derived from the third chapter of the third book of the *Noctes Atticae*. Again, Gellius is an important, in some instances the sole, source of information concerning those of his contemporaries who devoted themselves to literary pursuits.

A. GELLII NOCTIUM ATTICARUM PRAEFATIO

*** iūcundiōra¹ alia reperīri queunt,² ad hōc ut³ libe-
rīs quoque meīs partae⁴ istīusmodī⁵ remissiōnēs⁶ essent,
quandō⁷ animus eōrum interstitiōne⁸ aliquā negōtiōrum
datā laxārī indulgērīque potuisset. Ūsī autem sumus
ōrdine rērum fortuitō, quem antea in excerptō fēcerā- 5
mus. Nam proinde ut⁹ librum quemque in manūs cēpe-
ram seu Graecum seu Latīnum vel quid memorātū dignum
audieram, ita quae libitum erat,¹⁰ cūius¹¹ generis cumque¹¹
erant, indīstinctē atque prōmiscē¹² annotābam eaque mihi
ad subsidium memoriae¹³ quasi quoddam¹⁴ lītterārum 10
penus recondēbam, ut, quandō⁷ ūsus vēnisset aut reī aut
verbī, cūius mē repēns forte oblīviō tenuisset, et librī, ex
quibus ea sūmpseram, nōn adessent, facile inde nōbīs
inventū atque dēprōmptū foret.¹⁵

¹ From p. 16, l. 5 (see notes) it is evident that some words, perhaps sentences, have been lost before *iucundiora*. ² *queo* = *possum* is common in Gellius. ³ *ad hōc ut* = 'to the end that.' ⁴ from *pario*, *parere*. ⁵ 'of the sort you have before you.' Gellius often uses *huiusmodi*, *huiuscemodi*, *eiusmodi*, *eiuscemodi*, *istiusmodi* as genitives of quality. ⁶ 'recreation.' Cf. *remissus*, and the opposites *intentio*, *intentus*. The metaphor is from the stringing or unstringing of a bow. Cf. Cicero, *De Senectute* § 37: *inten-*

tum animum tamquam arcum habebat. ⁷ 'whenever.' ⁸ 'respite, vacation.' ⁹ *proinde ut* = 'according as.' ¹⁰ *Sc. annotare*. ¹¹ *tmesis*. ¹² *indīstinctē atque prōmiscē*: 'without any attempt at orderly arrangement, and in fact (*atque*) quite at random.' ¹³ *ad subsidium memoriae* = *ut subsidio memoriae essent*. ¹⁴ *quasi* and *quidam* are often used, either separately or combined, to soften a metaphor. The word so qualified here is *penus* = 'a store of provisions,' 'storehouse.' ¹⁵ = *esset*, as often in Gellius.

Facta igitur est in hīs quoque commentāriīs¹ eadem rērum disparilitās,² quae fuit in illīs annotātiōnibus prīstinīs, quās breviter et indigestē et inconditē³ ex⁴ eruditiōnibus⁵ lēctiōnibusque variīs fēcerāmus. Sed quoniam
 5 longinquīs per hiemem⁶ noctibus in agrō, sicutī dīxī,⁷ terrae Atticae commentātiōnēs¹ hāsce lūdere ac facere⁸ exōrsī sumus, idcirco eās inscripsimus *Noctium* esse *Atticārum*,⁹ nihil imitatī fēstivitātēs¹⁰ inscriptiōnum, quās plēriūque aliī utrīusque¹¹ linguae scriptōrēs in id
 10 genus librīs fēcērunt.

Volūmina commentāriōrum ad hunc diem vīgintī¹² iam facta sunt. Quantum autem vītae mihi deinceps¹³ deūm voluntāte erit quantumque ā tuendā rē familiārī prōcūrāndōque cultū¹⁴ liberōrum meōrum dabitur ōtium,
 15 ea omnia subsicīva et subsecundāria¹⁵ tempora ad colligendās hūiuscemodī memoriārum dēlectātiunculās¹⁶ cōferam. Prōgrediētur ergō numerus librōrum diīs bene iuvantibus¹⁷ cum ipsius vītae quantulī quīque fuerint

¹ 'papers, essays.' Cf. l. 11, and Caesar's Commentarii *De Bello Gallico* and *De Bello Civili*. ² 'variety.' ³ *indigestē et inconditē* = *indistincte atque promise* p. 15. l. 9. Gellius is extremely fond of such pairs of synonymous words. ⁴ 'as a result of.' ⁵ 'courses of training.' The use of abstract nouns in the plural is a marked feature of Gellius' style. ⁶ *per hiemem* is practically an adjective with *noctibus*. ⁷ There is nothing in the *Noctes Atticae* to correspond to these words. Cf. p. 15, n. 1. ⁸ *lūdere ac facere* = 'to compose by way of diversion.' ⁹ *eās . . . Atticārum* = *eas Noctium Atticarum (Commentationes) esse inscripsimus*. The construction is needlessly complicated by the introduction of *esse*, which depends loosely on in-

scripsimus. ¹⁰ Cf. Introduction, § 8. ¹¹ 'both tongues,' i.e. Greek and Latin. ¹² See Introduction, § 9. ¹³ = *posthac*. ¹⁴ 'education.' ¹⁵ For the synonyms, cf. n. 3. **subsicīvus** is a technical term of surveying, applied to a patch of ground left over, when lands are distributed to colonists. *Subsiciva tempora* = 'odd times, spare hours.' **subsecundāria tempora** = 'times of second-rate importance,' i.e. one's leisure hours, as being of less importance than those devoted to the main business of life. ¹⁶ *memoriārum dēlectātiunculās* = *memorias delectabilis*. Cf. *festivitates inscriptionum*, l. 8. ¹⁷ = *si di bene iuverint*, a pious formula, used here to soften the assertion in **prōgrediētur**.

prōgressibus¹ neque longiōra mihi darī spatia vīvendī volō quam dum erō ad hanc quoque facultātem scribendī commentandīque² idōneus.

I. 6

Verba ex ōrātiōne Metellī Numidicī,³ quam dīxit in cēnsūrā ad⁴ populum, cum eum ad uxōrēs dūcendās adhortārētur; eaque ōrātiō 5
quam ob causam reprehēnsa et quō contrā modō dēfēnsa sit.⁵

Multīs et ērudītīs virīs audientibus legēbātur ōrātiō Metellī Numidicī, gravis ac disertī virī, quam in cēnsūrā dīxit ad populum dē dūcendīs uxōribus, cum eum ad mātrimōnia capessenda⁶ hortārētur. In eā ōrātiōne ita 10
scrīptum fuit: “Sī sine uxōre vīvere possēmus, Quirītēs,⁷ omnī eā molestiā carērēmus; set quoniam ita nātūra trādīdit, ut nec cum illīs satis commodē,⁸ nec sine illīs ūllō modō vīvī possit, salutī perpetuae potius quam brevī voluptātī cōsulendum est.” 15

Vidēbātur quibusdam, Q. Metellum cēnsōrem, cui cōnsilium⁹ esset ad uxōrēs dūcendās populum hortārī, nōn oportuisse dē molestiā incommodīsque perpetuīs rei uxōriae¹⁰ cōfītērī, neque id¹¹ hortārī magis esse quam

¹ cum . . . vītae . . . prōgressibus: ‘with my advancing years.’

² ‘studying.’ Cf. p. 16, n. 3.

³ Q. Caecilius Metellus, surnamed Numidicus because of the energy with which he prosecuted the war against Jugurtha till superseded by Marius in 107 B.C. He was censor in 102. ⁴ Cf. *apud*, p. 18, l. 18. ⁵ The subjunctive often stands in the titles of the various chapters, and is to be explained by the fact that there is an ellipsis of some word like *quaeritur* or *exponitur*. ⁶ ‘undertaking, essaying.’ ⁷ The term used

in an address to the Roman people when assembled as citizens. Suetonius relates that Julius Caesar once quelled a mutiny of his soldiers by addressing them as *Quirites* instead of *militēs*. ⁸ ‘in peace and comfort.’ ⁹ cui . . . esset: ‘since it was his design.’ ¹⁰ rei uxōriae = *matrimonii*. Cf. the common *res militaris*, *res familiaris*. Gellius uses also *res iudiciaria*, and *res cibaria*. ¹¹ *id* refers back to *confiteri*. Translate ‘and that such a course was more likely to dissuade them than to persuade.’

dissuādēre absterrēreque; set contrā in id potius orā-
 tiōnem dēbuisse sūmī¹ dīcēbant, ut et nūllās plērumque
 esse in mātrimōniīs molestiās adsevērāret et, sī quae
 tamēn accidere nōnnumquam vidērentur, parvās et levēs
 5 facilēsque esse tolerātū dīceret māiōribusque eās ēmolu-
 mentīs² et voluptātibus oblitterārī³ eāsdemque ipsās
 neque omnibus neque nātūrae vitiō, set quōrundam⁴ marī-
 tōrum culpā et iniūstitiā ēvenīre. Titus autem Cas-
 tricius⁵ rēctē atque condīgnē Metellum esse locūtum
 10 exīstimābat. “Aliter” inquit “cēnsor loquī dēbet, aliter
 rhētor. Rhētorī concēssum est sentiētiīs utī falsīs, audā-
 cibus, versūtīs,⁶ subdolīs,⁷ captiōsīs,⁸ sī vērī modo similēs⁹
 sint et possint movendōs¹⁰ hominum animōs quālicumque
 astū¹¹ inrēpere.”¹² Praetereā turpe esse ait rhētorī, sī
 15 quid in malā causā dēstitūtum atque imprōpūgnātum¹³
 relinquat. “Sed enim Metellum,” inquit “sānctum virum,
 illā gravitāte et fidē praeditum cum tantā honōrum¹⁴
 atque vītae dīgnitāte apud populum Rōmānum loquen-
 tem, nihil decuit aliud dīcere quam quod vērū esse sibi
 20 atque omnibus vidēbātur, praesertim cum super¹⁵ eā rē
 dīceret, quae cotīdiānā intellegentiā et commūnī pervolgā-
 tōque vītae ūsū¹⁶ comprēnderētur. Dē molestiā igitur
 cūctīs hominibus nōtissimā cōfessus eāque cōfessiōne
 fidem sēdulitātis vērītātisque commeritus,¹⁷ tum dēnique

¹ sūmere in = ‘to expend,’ i.e. to devote, direct. ² ‘advantages.’ ³ ‘offset, balanced.’ ⁴ quōrundam is antithetical to omnibus, culpā et iniūstitiā to vitiō. The ablatives are causal. ⁵ Introduction § 4. ⁶ ‘subtle.’ ⁷ ‘cunningly devised.’ ⁸ ‘sophistical, fallacious.’ ⁹ vērī similēs = ‘plausible.’ ¹⁰ movendōs expresses purpose and = ut eos moveant. ¹¹ āstū = ‘craft’ (cf. astutia) is a favorite word with Gellius. ¹² ‘steal into.’ ¹³ ‘undefended.’ For

the synonyms, see p. 16, n. 3. ¹⁴ ‘official positions.’ So Juvenal calls the consul *summus honor*. Compare also the English “Your Honor.” ¹⁵ super = de (cf. especially the title of i. 19) is found over one hundred times in Gellius. ¹⁶ vītae ūsū = ‘experience.’ ¹⁷ fidem . . . commeritus: ‘having gained the credit of being a sincere and truthful man.’ A *sedulus homo* is one who acts with honest motives and with business-like energy.

facile et prœclīviter,¹ quod² fuit rērum omnium validissimum atque vērissimum, persuāsit civitātem salvam esse sine mātrimōniōrum frequentīā³ nōn posse.”

I. 10

Quibus verbīs compellāverit⁴ Favōrīnus⁵ philosophus adulēscēntem cascē nimis et priscē⁶ loquentem.

5

Favōrīnus philosophus adulēscēntī veterum verbōrum cupidissimō et plērāsque vōcēs nimis priscās et ignōtās in cotīdiānīs commūnibusque sermōnibus exprōmentī “Curius”⁷ inquit “et Fabricius⁸ et Coruncānius,⁹ anti-quissimī virī, et hīs antiq̄iorēs Horātīi¹⁰ illī trigeminī 10 plānē ac dilucidē¹¹ cum suis fābulātī sunt neque Auruncōrum aut Sicānōrum aut Pelasgōrum, quī prīmī coluisse Itāliam dīcuntur, sed aetātis suae verbīs locūtī sunt; tū autem, proinde quasi cum māt̄re Euandrī¹² nunc loquāre, sermōne abhinc multīs annīs iam dēsītō¹³ ūteris, quod 15 scīre atque intellegere nēminem vīs quae dīcās. Nōnne,¹⁴

¹ *prœclīvis* is properly used of a road that is ‘sloping, downhill,’ and so ‘easy.’ Hence it comes to = ‘easy’ in general. ² The antecedent of *quod* is the clause *persuasit . . . non posse*. ³ = *multitudine*.

⁴ = *culpaverit*. ⁵ See Introduction § 5. ⁶ *cascē . . . priscē*: ‘in language too old-fashioned and archaic.’ ⁷ M’. Curius Dentatus brought the Third Samnite War to a close in 290 B.C., and defeated Pyrrhus at Beneventum in 275. ⁸ C. Fabricius Luscinius, consul in 282 B.C., 278 (when he held command against Pyrrhus), and in 273. See below, pages 22–24. ⁹ Ti. Coruncanius, who crushed an insurrection of the Etruscans in 280 B.C., and in 252 became the first plebeian Pontifex

Maximus. These three men are often mentioned together by Cicero as typical Romans of the good old days. ¹⁰ The three brothers who, in the reign of Tullus Hostilius fought against the Curiatii, three brothers from Alba Longa, to determine whether Rome or Alba should be supreme. ¹¹ ‘intelligibly.’ In the same sense Gellius elsewhere employs *luculente*; so *lux* is used of style, p. 29, l. 17. ¹² Tradition says that Evander came from Arcadia in Greece, and founded a city, called Pallanteum, on the site afterwards occupied by Rome. His mother’s name was said to be Carmentis or Carmenta. ¹³ ‘obsolete.’ ¹⁴ *Nōnne . . . tacēs?* ‘Why not keep silent?’

homō inepte, ut quod vīs abundē cōsequāris, tacēs? Sed antīquitātem tibi placēre ais, quod honesta et bona et sōbria et modesta sit. Vīve ergō mōribus¹ praeteritīs, loquere verbīs praesentibus atque id, quod ā C. Caesare, excellentis ingenīi ac prūdētiaē virō, in primō *Dē Analogiā*² librō scriptum est, habē semper in memoriā atque in pectore, ut tamquam scopulum, sic fugiās inaudītum atque insolēns verbum.”

XI. 7

Verbīs antīquissimīs relictīsque iam et dēsītīs minimē ūtendum.³

10 Verbīs ūtī aut nimis obsolētīs exculcātīsque⁴ aut insolentibus⁵ novitātisque dūrae⁶ et inlepidae⁷ pār esse dēlic-
tum⁸ vidētur.⁹ Sed molestius equidem culpātiusque esse arbitror verba nova, incōgnita, inaudīta dīcere quam in-
volgāta¹⁰ et sordēntia.¹¹ Nova autem vidērī dīcō etiam ea,
15 quae sunt inūsitata et dēsita, etsī sunt vetusta. ‘Est adeō id vitium plērumque¹² sērae ēruditiōnis, quam Graeci
“ὀψιμαθίαν” appellānt, ut quod numquam didiceris, diū ignōrāveris, cum id scīre aliquandō coeperis, māgnī fa-

¹ *mōribus* is an ablative of manner, while *verbīs* is an instrumental ablative. ‘Live according to the manners of the past, talk in the language of to-day.’ (There is a triple contrast, *vīve* being opposed to *loquere*, *mōribus* to *verbīs*, and *praeteritīs* to *praesentibus*.) ² A grammatical treatise in two books, written by Caesar while crossing the Alps from Gaul into Italy. Compare Gellius xix. 8. ³ *C. Caesar, vir sermonis praeter alios suae aetatis castissimī, in libris quos ad M. Ciceronem De Analogia conscripsit* (i.e. they were dedicated to Cicero).

³ *Sc. esse.* The infinitive depends on some phrase to be supplied, e.g. *in hoc capitulo demonstratur.* Cf. p. 17, n. 5. ⁴ ‘kicked out,’ i.e. words whose life has been trodden out, obsolete. Compare ‘trite,’ from Latin *tritū*. ⁵ ‘unusual.’ ⁶ *novitātis dūrae*, as a genitive of quality, has adjectival value, and so can be joined by *que* to *insolentibus*. ⁷ ‘uncouth.’ Contrast *lepidi atque festivi mendacii*, p. 30, l. 13. ⁸ ‘failing.’ ⁹ *Sc. omnibus*: ‘is generally accounted.’ ¹⁰ ‘common-place.’ ¹¹ ‘vulgar, plebeian.’ ¹² ‘in general.’

ciās¹ quō² in locō cumque² et quācumque in rē³ dicere. Velutī⁴ Rōmae, nōbīs praesentibus, vetus celebrātusque homō in causīs,⁵ sed repentinā⁶ et quasi tumultuāriā⁷ doctrinā praeditus, cum apud praefectum urbī⁸ verba faceret et dicere vellet, inopī quendam miserōque victū⁹ 5 vivere et furfureum¹⁰ pānem ēsitāre,¹¹ vīnumque ēructum¹² et fētidum pōtāre, “Hīc” inquit “eques Rōmānus aplūdā¹³ edit et floccēs¹³ bibit.” Āspexērunt omnēs, quī aderant, alius alium, primō trīstiōrēs turbātō et requirēte voltū, quidnam¹⁴ illud utrīusque verbī foret; post 10 deinde, quasi nesciō quid Tūscē aut Gallicē dīxisset, ūniversī rīsērunt. Lēgerat autem ille *aplūdā* veterēs rūsticōs¹⁵ frūmentī furfurem dīxisse idque ā Plautō in cōmōediā, sī ea Plautī est,¹⁶ quae *Astraba*¹⁷ īnscrīpta est, positum esse. Item *floccēs* audierat prīscā vōce signifi- 15 cāre vīnī faecem¹⁸ ē vīnāceīs¹⁹ expressam, sicutī fracēs²⁰ oleīs, idque aput²¹ Caecilium in *Polūmenīs*²² lēgerat, eaque sibi duo verba ad ōrātiōnum ōrnāmenta²³ servāverat.

¹ *māgnī faciās*: ‘you make it a great point.’ ² *tmesis*. ³ ‘occasion.’ ⁴ *Velutī* (= ‘so for example’) often introduces a specific illustration of a general statement. ⁵ *celebrātus* . . . *causīs*: ‘a distinguished lawyer.’ ⁶ ‘gained in haste.’ ⁷ ‘hap-hazard.’ For *quasi* cf. p. 15, n. 14. ⁸ *Urbis* also occurs in this sense with *praefectus*, which is then a noun. When *urbī* is written, *praefectus* retains its participial value, and the dative is due to the prefix *prae*. ⁹ *vīctus* properly = the food necessary to one’s support; then, as here, the ‘style’ in which one lives. ¹⁰ *furfureum pānem*: coarse bread made of *furfur*, ‘bran.’ ¹¹ frequentative of *edere*. ¹² ‘villainous’; properly participle of *erugo*, ‘to belch up.’ ¹³ These words are explained ll. 12, 15.

¹⁴ *quidnam . . . foret* = ‘what the two words meant.’ Since *Quid illud verbī est* = ‘what does that (one) word mean?’ it is natural to join *uterque* to *verbī* when one comes to ask about two words. ¹⁵ ‘farmers.’ ¹⁶ *sī . . . est*: ‘if it really is by P.’ In iii. 3 Gellius tells us that of one hundred and thirty plays ascribed to P. only twenty-one were regarded by Varro as genuine. ¹⁷ ‘Wooden Saddle.’ ¹⁸ ‘dregs.’ ¹⁹ ‘grape-skins.’ ²⁰ ‘dregs of olive oil.’ *oleīs* here = *ex oleis expressas*. ²¹ ‘in the works of.’ Statius Caecilius, the comic poet, flourished about 180 B.C. Of his plays only three hundred lines have survived. ²² From a nominative *Polūmeni*, a title of uncertain meaning. ²³ *ad . . . ōrnāmenta* = *ut orationes ornaret*. Cf. p. 15, n. 13.

I. 14

Quid dixerit feceritque C. Fabricius,¹ magnā vir gloriā magnisque rebus² gestis, sed familiae³ pecuniaeque inops, cum eī Samnitēs tamquam⁴ indigentī grave aurum⁵ dōnarent.

Iūlius Hygīnus⁶ in librō *Dē Vitā Rēbusque Inlūstrium*
 5 *Virōrum*⁷ sextō lēgātōs dicit ā Samnitibus ad C. Fabricium, imperātōrem populī Rōmānī, vēnisse et memorātis multīs magnisque rebus, quae bene ac benivolē post reditam pācem Samnitibus fecisset, obtulisse dōnō grandem pecūniā orāsseque, utī acciperet ūtereturque, atque id
 10 facere Samnitēs dīxisse, quod vidērent multa ad splendōrem domūs atque victūs dēfieri⁸ neque prō amplitūdine dignitateque lautum⁹ parātum¹⁰ esse. Tum Fabricium plānās¹¹ manūs ab auribus ad oculōs et infrā deinceps ad nārēs et ad ōs et ad gulam atque inde porrō ad ventrem
 15 imum dēdūxisse et lēgātīs ita respondisse: dum illis omnibus membrīs, quae attigisset, obsistere atque imperāre posset, numquam quicquam dēfutūrum; propterea¹² sē pecūniā, quā¹³ nihil sibi esset ūsus, ab hīs, quibus eam scīret ūsui esse, nōn accipere.

¹ See p. 19, n. 8. ² 'exploits.' ³ *familiae* is more comprehensive than *pecūniae* and = property in general. ⁴ *tamquam* is used here, as often in post-classical Latin, to mark a conception as entertained, not by the author himself, but by some one else whose words or actions he is reporting. Translate 'thinking him to be in need.' ⁵ *grave aurum* seems to = 'a large present of gold.' ⁶ C. Iulius Hyginus (67 B.C.—14 A.D.), a Spaniard by birth, was a freedman of Augustus, and by him appointed curator of the library which he had built in connection with the temple of Apollo

on the Palatine. Hyginus' Commentaries on Vergil are often mentioned by Gellius. He wrote also on agriculture, astronomy, and bee-culture. ⁷ This work probably resembled the *De Viris Inlustribus* of Cornelius Nepos. ⁸ *ad . . . dēfieri*: compare Caesar *De Bello Gallico* iv. 26 *Hoc unum ad pristinam fortunam Caesari defuit*. ⁹ participle of *lavere*, 'to wash'; then = 'fine, splendid.' Phrases like *lauta supellex*, *lautissima cena* are common. ¹⁰ = *apparatum*, 'establishment.' ¹¹ 'his palms.' ¹² = *quam ob rem*. ¹³ Join with *usus*, which = 'need.'

III. 8

Litterae eximiae cōsulum C. Fabriciī et Q. Aemiliī¹ ad rēgem Pyrrum² ā Q. Claudiō³ scrīptōre historiārum in memoriam datae.⁴

Cum Pyrrus rēx in terrā Ītaliā esset et ūnam atque alteram pūgnās⁵ prōsperē pūgnāset satisque agerent⁶ Rōmānī et plēraque Ītalia⁷ ad rēgem dēscīvisset, tum 5 Ambraciēnsis⁸ quispiam Tīmocharēs, rēgis Pyrrī amīcus, ad C. Fabricium cōsulem fūrtim vēnit āc praemium petīvit et, sī dē praemiō convenīret,⁹ prōmīsīt rēgem venēnīs necāre, idque facile esse factū dixit, quoniam filius suus pōcula in convīviō rēgī ministrāret. Eam 10 rem Fabricius ad senātum scrīpsit. Senātus ad rēgem lēgātōs mīsīt mandāvitque, ut dē Tīmochare nihil prōderent, sed monērent, utī rēx circumspēctius ageret atque ā proximōrum īnsidiīs salutem tūtārētur. Hōc ita, utī dīximus, in Valerī Antiātis¹⁰ historiā scrīptum est. Qua- 15 drīgārius autem in librō tertiō nōn Tīmocharem, sed Nīciam adīsse ad cōsulem scrīpsit, neque¹¹ lēgātōs ā senātū missōs, sed ā cōsulibus, et Pyrrum populō Rōmānō laudēs¹² atque grātiās scrīpsisse captīvōsque omnēs, quōs tum habuit, vestīvisse et reddidisse. 20

¹ Q. Aemilius Papus, consul with Fabricius in 278 B.C. ² Pyrrhus, king of Epirus, allied himself with the Tarentines and fought against Rome 280-274 B.C. ³ Q. Claudius Quadrigarius wrote, in the first century B.C., a work called *Annales*. This work traced the history of Rome after the sack of the city by the Gauls in 388 B.C. ⁴ = *memoriae traditae*. ⁵ The battles of Heraclea 280, and Asculum 279. ⁶ *satis agerent* = 'were doing enough,' because they had enough to do. Translate 'had their hands full.' ⁷ *plēraque Ītalia* = 'the

greater part of Italy.' So p. 25, l. 16 *in pleraque historia* = 'in most historical narratives.' ⁸ A man from Ambracia, a town in Epirus. ⁹ *sī . . . conveniret* = 'if a bargain were struck.' ¹⁰ An historian of the first century B.C., notorious for his exaggerations. ¹¹ *neque* here, as often, = *et non*. This *non* is to be joined to *ā senātū*: 'sent, not by the senate, but by the consuls.' ¹² *laudēs . . . scrīpsisse* is a phrase formed on the analogy of *gratias agere*. Translate 'wrote a letter in which he praised and thanked the Romans.'

Cōsulēs tum fuērunt C. Fabricius et Q. Aemilius. Litterās, quās ad rēgem Pyrrum super eā causā mīsērunt, Claudius Quadrīgārius scrīpsit fuisse hōc exemplō: ¹

“Cōsulēs Rōmānī salūtem² dīcunt Pyrrō rēgī.

5 Nōs prō tuīs iniūriīs continuīs animō³ tenus commōtī inimicēter tēcum bellāre studēmus. Sed commūnis exemplī et fideī ergō⁴ vīsum,⁵ ut tē salvum velīmus, ut esset, quem armīs vincere possēmus. Ad nōs vēnit Nīcias familiāris tuus, quī sibi praemium ā nōbīs peteret, sī tē
10 clam interfēcisset.⁶ Id nōs negāvimus velle, neve ob eam rem quicquam commodī exspectāret,⁷ et simul vīsum est, ut tē certīorem facerēmus, nē quid ēiusmodī, sī accidisset, nostrō cōnsiliō cīvitātēs putārent factum, et quod nōbīs
15 nōn placet pretiō aut praemiō aut dolīs pūgnāre. Tū, nisi cavēs, iacēbis.⁸”

IV. 8

Quid C. Fabricius dē Cornēliō Rūfinō⁹ homine avārō dīxerit, quem, cum ōdisset inimicusque esset, dēsīgnandum¹⁰ tamen cōsulem cūrāvit.

Fabricius Luscinus māgnā glōriā vir māgnisque rēbus
20 gestīs¹¹ fuit. P. Cornēlius Rūfinus manū¹² quidem¹³ strē-

¹ ‘purport.’ ² **salūtem dīcunt**: ‘extended greetings.’ ³ **animō tenus commōtī**: ‘stirred to the very depths of our hearts.’ The preposition *tenus* regularly follows its noun. ⁴ = *causa*. ⁵ Cf. *visum est* below, l. 11. ⁶ The mood of **interfēcisset** is due to the oratio obliqua. The *tense* is due to a principle which, for lack of a better name, we may call ‘tense-accuracy,’ and which may be formulated as follows: Of two *past* actions, the prior is expressed by the *pluperfect* tense; of two *future* actions, the prior is expressed by the *future per-*

fect tense. This principle is of wide application in Latin. How does it apply here? ⁷ The subjunctive is to be explained as in *oratio obliqua*. The consuls said: *Ne exspecta, or noli exspectare*. ⁸ literally ‘will lie prostrate,’ i.e. you will be a dead man.

⁹ P. Cornelius Rufinus was consul in 290 and 277 B.C. and dictator in 280. ¹⁰ ‘elected.’ ¹¹ Cf. p. 22, l. 1. ¹² ‘in personal prowess.’ ¹³ Correlative to **sed**, p. 25, l. 2. Since *quidem* marks a concession, *quidem . . . sed = quamquam . . . tamen*.

nus et bellātor bonus militārisque dīsciplīnae perītus admodum¹ fuit, sed fūrāx² homō et avāritiā ācrī erat. Hunc Fabricius nōn probābat neque amīcō ūtēbātur ōsus- que³ eum mōrum causā fuit. Sed cum in temporibus rei⁴ difficillimīs cōsulēs creandī forent et is Rūfinus peteret 5 cōsulātum competītōrēsque ēius essent inbellēs quīdam et fūtilēs,⁵ summā⁶ ope adnīxus est Fabricius, utī Rūfinō cōsulātus dēferrētur. Eam rem plērīsque admīrantibus, quod hominem avārum, cui esset inimīcissimus, creārī cōsulem peteret, “Mālō” inquit “cīvis mē compīlet,⁷ 10 quam hostis vēdat.”

Hunc Rūfinum posteā bis cōsulātū et dictātūrā fūctum cēnsor Fabricius senātū mōvit⁸ ob lūxuriae notam,⁹ quod decem pondō¹⁰ librās argentī¹¹ factī habēret. Id autem, quod suprā scrīpsī, Fabricium dē Cornēliō Rūfinō 15 ita, utī in plērāque historiā¹² scrīptum est, dīxisse, M. Cicerō nōn aliīs ā Fabriciō, sed ipsī Rūfinō, grātiās agentī, quod ope ēius dēsīgnātus esset, dictum esse refert in librō secūndō *Dē Ōrātōre*.¹³

¹ By derivation **admodum** = ‘up to the limit,’ i.e. ‘wholly.’ It is often weakened, however, to ‘very, exceedingly.’ In this sense it is common in Gellius. ² ‘thievish.’ ³ **ōsus fuit** = *odit* is a rare and archaic form. For archaism in Gellius, see Introduction, §§ 4, 12. Note also that **que** here, as often after a negative, is equivalent to the English *but* rather than *and*. ⁴ = *rei publicae*. ⁵ ‘worthless.’ ⁶ **summā ope**: ‘with all his might and main.’ ⁷ ‘rob.’ Note that our verb ‘compile’ is derived from this verb.

⁸ The censors, as supervisors of the public morals, could for cause remove men from the senate. ⁹ **nota** is often used to denote a mark branded on a bad slave. Here it

signifies the condemnatory mark affixed by the censors to a man’s name, as it stood in the lists of citizens or of senators. The extent of the power wielded by the censors is illustrated by the stories given by Gellius in iv. 20, iv. 12, vi. 22, and x. 6. **ob lūxuriae notam** seems to express purpose: ‘to brand his extravagance.’ ¹⁰ **pondō**, ‘by actual weight,’ is an old ablative to *pondus*. ¹¹ **argentī factī** = ‘wrought silver,’ i.e. silver plate. *Argentum* by itself often has this meaning. In Gellius xvii. 21. 39 this same incident is referred to, and we are told that the censors degraded Rufinus *quod eum comperissent argentī factī cenae gratia decem pondo libras habere*. ¹² Cf. p. 23, n. 7. ¹³ in § 268.

I. 17

Quantā cum animī aequitāte tolerāverit Sōcratēs uxōris ingenium in-
trāctābile; atque¹ inibi, quid M. Varrō² in quādā saturā³ dē
officiō marītī scrīpserit.

Xanthippē, Sōcratis philosophī uxor, mōrōsa admodum
5 fuisse fertur et iūrgiōsa, irārumque et molestiārum mulie-
brium per diem perque noctem scatēbat.⁴ Hās eius in-
temperiēs⁵ in marītum Alcibiadēs dēmīrātus interrogāvit
Sōcratēn, quāenam ratiō esset, cur mulierem tam acerbam
domō nōn exigeret. “Quoniam” inquit Sōcratēs “cum
10 illam domī tālem perpetior, insuēscō et exerceor,⁶ ut
cēterōrum quoque foris petulantiam et iniūriam facilius
feram.”

Secundum⁷ hanc sententiam quoque Varrō in saturā
Menippeā,³ quam dē officio marītī scrīpsit “Vitium,”
15 inquit, “uxōris aut tollendum⁸ aut ferendum est. Quī
tollit vitium, uxōrem commodiōrem⁹ praestat,¹⁰ quī fert,
sēse meliōrem facit.” Haec verba Varrōnis *tollere* et

¹ **Atque inibi** = ‘and in that (this) connection,’ i.e. ‘furthermore,’ is found some twenty times in Gellius in the titles of various chapters. ² M. Terentius Varro, born 116 B.C. in the Sabine town of Reate, devoted himself to the study of Roman antiquities. He wrote seventy-four works, with a total of almost six hundred and twenty books. Of his prose writings the chief are: (1) *Antiquitates Rerum Humanarum et Divinarum*, an account of the political and religious life of Rome. Of this work only a few fragments remain. (2) *De Lingua Latina*, a grammatical treatise in twenty-five books, of which books v.-x. are in the main extant. (3) *De*

Re Rustica, a dialogue on agriculture, in three books, which we possess almost in its entirety. ³ The reference is to Varro’s *Satirae* or *Miscellanies*, in one hundred and fifty books, partly in prose, partly in verse, written in imitation of the Cynic philosopher, Menippus, of Gadara (250 B.C.). ⁴ *scatēre* = ‘to gush forth’ is properly used of a fountain. Here it = ‘to be full of,’ ‘to boil over.’ ⁵ properly ‘lack of restraint,’ ‘strange conduct.’ ⁶ = *exerceo me*. ⁷ = *ex*, ‘in accordance with.’ So often in Gellius. ⁸ Translate ‘cured or endured.’ ⁹ ‘easier to get on with.’ Cf. *commode*, p. 17. l. 13. ¹⁰ = *facit, reddit*. Cf. *melio-rem facit* below.

ferre lepidē¹ quidem composita² sunt, sed *tollere* appāret dictum prō *corrigere*. Id³ etiam appāret, ēiusmodī vitium uxōris, sī corrigī nōn possit, ferendum esse Varrōnem cēnsuisse, quod ferrī scilicet ā virō honestē potest; vitia⁴ enim flāgitiiis leviōra sunt.

5

II. 1

Quō genere solitus sit philosophus Sōcratēs exercēre⁵ patientiam⁶ corporis; dēque ēiusdem virī temperantiā.

Inter labōrēs voluntāriōs et exercitia corporis⁷ ad fortuitās patientiae vicēs firmandī id quoque accēpimus Sōcratēn facere insuēvisse: stāre solitus Sōcratēs dicitur¹⁰ pertināci statū perdius⁸ atque pernox⁸ ā summō lūcis ortū ad sōlem alterum orientem incōnīvēns,⁹ immōbilis, isdem in vēstigiis et ōre atque oculis eundem in locum dīrēctis cōgitābundus,¹⁰ tamquam quōdam sēcēssū mentis atque animī factō ā corpore.

15

Temperantiā quoque fuisse eum tantā trāditum est, ut omnia ferē vītae suae tempora valētūdine inoffēnsā¹¹ vīxerit. In illiūs etiam pēstilentiae vāstitātē,¹² quae in bellī Peloponnēnsiacī prīncipiis¹³ Athēniēnsium cīvitātem internecivō¹⁴ genere morbi dēpopulāta est, is parcendī¹⁵ mode-

20

¹ 'cleverly.' ² 'put side by side,' *matched*, as it were. ³ *Id* is explained by the clause *ferendum . . . potest*. ⁴ **Flāgitium** = 'a burning shame' is much stronger than **vitium** (from *viere*, 'to twist') which = any departure, however slight, from the right. ⁵ 'develop.' ⁶ 'endurance.' ⁷ **corporis . . . firmandi**: the gerundive here seems to express purpose. Translate: 'exercises for the purpose of strengthening his body to meet unexpected calls upon its endurance.' *Ad* here = 'against.'

⁸ Adjectives with the value of ad-

verbs. They equal *per diem* and *per noctem* respectively. Cf. p. 26, l. 6. ⁹ 'without closing his eyes.' *Coni-vere* = to wink. ¹⁰ 'lost in thought.'

¹¹ 'unassailed,' i.e. unimpaired. ¹² 'havoc.' The reference is to the great plague at Athens in 430 B.C., one of whose victims was the famous statesman, Pericles. ¹³ = *principiis*. ¹⁴ = *internecino*. ¹⁵ sc. *sibi*. *Parcere, sibi* = 'to take good care of one's self;' cf. Horace Sat. i. 4. 126 *Avidos* (gluttons) *vicinum funus . . . aegros exanimat mortisque metu sibi parcere cogit*.

randique ratiōnibus¹ dīcitur et ā² voluptātum lābe cāvisse et salūbritātēs corporis retinuisse, ut nēquāquam fuerit commūnī omnium clādī obnoxius.³

I. 19

Historia super librīs Sibyllīnīs⁴ ac dē Tarquiniō Superbō rēge.

5 In antīquīs annālibus⁵ memoria super librīs Sibyllīnīs haec prōdita est: Anus⁶ hospita atque incōgnita ad Tarquinium Superbum rēgem adiit, novem librōs ferēns, quōs esse dīcēbat dīvīna ōrācula; eōs velle vēnundare.⁷ Tarquinius pretium percontātus est. Mulier nimium atque
10 in mēnsūm popōscit; rēx, quasi⁸ anus aetāte dēsiperet, dērīsīt. Tum illa foculum⁹ cōram cum īgnī appōnit, trīs librōs ex novem deūrit et, ecquid reliquōs sex eōdem pretiō emere vellet, rēgem interrogāvit. Sed enim¹⁰ Tar-

¹ 'methods.' ² ā . . . cāvisse: 'to have guarded against the insidious effect (lit. 'wasting') of sensual pleasures.' ³ 'susceptible to.'

⁴ The *Sibyllae* were inspired maidens devoted to the worship of Apollo. Of the twelve known to us, the most famous was the Cumaean (cf. Vergil, Aeneid, vi.). When Tarquin received the books from her he placed them in a vault beneath the temple of Jupiter Capitolinus. When this temple was burned in 83 B.C., the senate sent envoys to Greece to make a new collection of oracular sayings. The new books were also deposited in the temple of Jupiter Capitolinus after its restoration. Thence Augustus removed them and caused them to be placed in two golden chests concealed within the pedestal of the statue of Apollo, which adorned the temple built by

him on the Palatine in honor of that god. The last mention of the Sibylline books belongs to the year 363 A.D.

⁵ 'year-books.' Technically, the word refers to the brief records of contemporary events kept by the Pontifex Maximus, and exposed to view on a white-washed plank set up at his official residence. *Annales* is a frequent title of Latin historical works, and the early historians are often called Annalists from their habit of giving the events of each year by themselves without trying to trace the sequence of cause and effect. ⁶ 'an old woman.' ⁷ 'sell.' ⁸ *quasi* is used here as *tamquam* is on p. 22, l. 3. See note there. ⁹ 'brazier.' ¹⁰ In this combination, which is very common in Gellius, *enim* is not causal, but asseverative, and = *perfecto*.

quinius id multō rīsīt magis dīxitque, anum iam procul¹ dubiō dēlīrāre.² Mulier ibīdem statim trīs aliōs librōs exūssit atque id ipsum dēnuō placidē rogat, ut trīs reliquōs eōdem illō pretiō emat. Tarquinius ōre iam sēriō atque attentīore animō fit, eam cōstantiam cōfidentiamque nōn³ insuper habendam intellegit, librōs trīs reliquōs mercātur nihilō minōre pretiō quam quod erat petītum prō omnibus. Sed eam mulierem tunc ā Tarquiniō dīgressam posteā nūsquam locī vīsam cōstitit.⁴ Librī trēs, in sacrārium conditī, Sibyllīnī appellātī; ad eōs quasi ad ōrāculum Quīndecimvirī adeunt, cum dī immortalēs publicē cōsulendī sunt. 5 10

I. 23

Quis fuerit Papīrius Praetextātus; quae istīus causa cōgnōmentī sit; historiaque ista omnis super eōdem Papīriō cōgnitū⁵ iūcunda.

Historia dē Papīriō Praetextātō dicta scriptaque est ā. M. Catōne⁶ in ōrātiōne, quā ūsus est ad milītēs contrā Galbam,⁷ cum multā quidem venustāte⁸ atque lūce⁹ atque munditiā¹⁰ verbōrum. Ea Catōnis verba huīc prōrsus commentāriō indidisse, sī¹¹ librī cōpia fuisset id temporis, cum haec dictāvī. Quod sī nōn virtūtēs dīgnitatēsque 15 20

¹ = sine. ² = insanire. ³ nōn **insuper habendam** = non contemendam. In this phrase *insuper* virtually equals a predicate adjective, meaning 'superfluous.' Contrast *satis habere* = 'to be content.' ⁴ sc. *inter omnes scriptores*, i.e. 'all authorities are agreed.' ⁵ Gellius often uses the latter supine with adjectives: cf. *memoratu dignum*, also *facile inventu atque depromptu*, p. 15, ll. 7 and 14. ⁶ M. Porcius Cato (234-149 B.C.), father of Latin prose. He wrote: (1) *Origines*, a historical

work in seven books, of which only fragments remain; (2) a treatise *De Re Rustica*, which is extant, though in a somewhat altered form; (3) Orations, of which over one hundred and fifty were known to Cicero. ⁷ Serv. Sulpicius Galba, notorious for extortion while governor of Lusitania (Portugal) in 151. ⁸ 'grace.' ⁹ 'lucidity.' Cf. note on *dilucide*, p. 19, l. 11. ¹⁰ 'elegance.' ¹¹ *sī . . . fuisset*: 'if I had had a chance to consult the book.'

verbōrum, sed rem¹ ipsam scīre quaeris, rēs fermē ad hunc modum est: Mōs antea senātōribus Rōmae fuit, in cūriam cum praetextātis² filiīs introīre. Tum, cum in senātū rēs māior quaepiam cōsultāta eaque in diem
 5 posterum prōlāta est placuitque, ut eam rem, super³ quā trāctāvissent, nē quis ēnūntiāret priusquam dēcrēta esset, māter Papīrii puerī, quī cum parente suō in cūriā fuerat, percontāta est filium, quidnam in senātū patrēs ēgissent. Puer respondit tacendum esse neque id dīcī licēre.
 10 Mulier fit audiendī cupidior; sēcrētum reī et silentium puerī animum eius ad inquīrendum ēverberat⁴: quaerit igitur compressius⁵ violentiusque. Tum puer mātrem urgente lepidī⁶ atque fēstīvī mendācīi cōsiliū capit. Actum in senātū dīxit, utrum vidērētur ūtilius exque
 15 rēpūblicā⁷ esse, ūnusne ut duās uxōrēs habēret, an ut ūna apud⁸ duōs nūpta esset. Hōc illa ubi audīvit, animus compavēscit,⁹ domō trepidāns¹⁰ ēgreditur, ad cēterās mātērōnās perfert. Pervenit ad senātum postrīdiē mātrem familiās caterva.¹¹ Lacrimantēs atque obsecrantēs orant,
 20 ūna potius ut duōbus nūpta fieret quam ut ūnī duae. Senātōrēs ingredientēs in cūriam, quae illa mulierum intemperīēs¹² et quid sibi¹³ pōstulātiō istaec vellet, mīrābantur. Puer Papīrius in¹⁴ medium cūriae prōgressus, quid¹⁵ māter audīre īstitisset, quid ipse mātrem dīxisset,

¹ the 'gist' of the story, as opposed to *virtutes . . . verborum*, the 'elegances' of style. ² i.e. lads still wearing the *toga praetexta*, or white toga with purple border. The *toga virilis* was pure white. ³ = *de*. *Tractare* is usually construed with the accusative. ⁴ = *incitat*. ⁵ 'more earnestly.' ⁶ A colloquial word, like our 'jolly.' ⁷ 'to the interest of the state.' Since this phrase is coupled with a comparative (*ūtilius*), we must supply *magis* with it. ⁸ *apud*

esset: *nubere* usually takes the dative, as below twice, l. 20. ⁹ = 'is thoroughly frightened.' ¹⁰ 'All in a flutter.' Cf. *tremibundi, trepiduli*, p. 35, l. 9, used of frightened birds. ¹¹ 'host.' ¹² cf. p. 26, n. 5. ¹³ *sibi . . . vellet*: 'meant.' ¹⁴ *in medium cūriae*: post-classical for *in mediam curiam*. ¹⁵ Grammatically, the *quid*-clauses depend on *dēnarrat* as subjunctives of dependent question; logically, they are in apposition to *rem*.

rem, sicut fuerat, dēnārrat. Senātus fidem atque ingenium puerī exōsculātur,¹ cōsultum facit, utī² posthāc puerī cum patribus in cūriam nē² introeant, praeter³ ille ūnus Papīrius, atque puerō posteā cōgnōmentum honoris grātiā⁴ inditum *Praetextātus* ob tacendī loquendī- 5 que in aetāte praetextae prūdentiam.

I. 24

Tria epigrammata⁵ trium veterum poētārum, Naevii,⁶ Plautī,⁷ Pācuvii,⁸ quae facta ab ipsīs sepulcris eōrum incīsa sunt.

Trium poētārum inlūstrium epigrammata, Cn. Naevii, Plautī, M. Pācuvii, quae ipsi fēcērunt et incīdenda sepul- 10 crō suō reliquērunt, nōbilitātis eōrum grātiā⁹ et venustātis scribenda in hīs commentāriīs esse dūxī.

Epigramma Naevī plēnum superbiae Campānae,¹⁰ quod tēstimōnium esse iūstum potuisset, nisi ab ipsō dictum esset: 15

Inmortālēs mortālēs sī foret fās flēre,
Flērent dīvae Camēnae¹¹ Naevium poētam.
Itaque postquam est Orchī¹² trādītus thēsaurō,
Oblītī sunt Rōmae loquier¹³ linguā Latīnā.

¹ lit. 'kisses eagerly'; here = *conlaudat*. ² *utī* . . . *nē* = *ne* occurs several times in Gellius. The usage is not uncommon in Cicero. ³ *praeter* is here an adverb, as occasionally in post-classical prose, even in Livy. ⁴ = *causā*. Both *causa* and *gratia* occur in Gellius, the latter, however, much the more frequently.

⁵ Epitaphs. ⁶ Cn. Naevius (260-200 B.C.) wrote comedies and tragedies. He composed the first Latin epic, the *Bellum Punicum*, an account of the first Punic war, from which Vergil borrowed freely. ⁷ T. Maccius Plautus, the greatest Roman comic poet, lived 254-184 B.C.

Twenty of his plays are extant.

⁸ M. Pacuvius, a distinguished tragic poet, lived about 220-130 B.C. See the story told of him by Gellius in xiii. 2.

⁹ Here and in four other passages in Gellius *grātiā* seems to = 'on account of.' ¹⁰ Naevius was a Campanian by birth. A charge more frequently made against the Campanians is that of effeminacy, as the result of luxurious habits.

¹¹ Properly, the *Camēnae* were three Italian goddesses of prophecy, but the Roman poets identified them with the Greek Muses. ¹² = *Plutonis*.

¹³ an archaic form, = *loqui*.

Epigramma Plautī, quod dubitāssēmus an¹ Plautī foret, nisi ā M. Varrōne positum esset in librō *Dē Poētīs* primō :

5 Postquam est mortem aptus² Plautus, Cōmoedia lūget,
Scaena³ est dēserta, dein Rīsus, Lūdus Iocusque
Et Numerī⁴ innumerī simul omnēs conlacrimāunt.

Epigramma Pācuvii verēcundissimum⁵ et pūrissimum dīgnumque ēius ēlegantissimā gravitatē :

10 Adulēscēns, tametsī properās, tē hōc saxum rogat,
Vt sēsē āspiciās, deinde quod scrīptum est legās.
Hīc sunt poētae Pācuvī Marcī sita
Ossa. Hōc⁶ volēbam nescius nē essēs. Valē.

I. 26

Quem in modum mihi Taurus⁷ philosophus responderit percontantī, an sapiēns irāscerētur.

15 Interrogāvī in diatribā⁸ Taurum, an sapiēns irāscerētur. Dabat enim saepe post cotīdiānās lēctiōnēs quarendī quod quis vellet potestātem. Is cum graviter,⁹ cōpiōsē dē morbō¹⁰ affectūve irae disseruisset, quae et in veterum librīs et in ipsīus commentāriīs⁷ exposita sunt,

¹ *an* = 'whether' is repeatedly used by Gellius in single dependent questions. ² *aptus est* is from *apiscor*, which properly = 'to gain by effort.' Here, however, *est mortem aptus* merely = *mortuus est*. Cf. Gell. xiii. 1. 5 *Elissa* (i.e. Dido) *quae mortem per vim potita est*. ³ 'the stage'; properly, the permanent wall of masonry which bounded the stage at the back, and in front of which the scenery was arranged. ⁴ 'Melodies (*numerī*) without number,' an allusion to the number and variety of the meters employed by Plau-

tus. *Numerī* is strongly personified. ⁵ 'neatest.' The word implies purity of style and freedom from offensive arrogance. ⁶ *Hōc* is governed by *nescius essēs*, which together = *nescires*. This construction belongs to early Latin. So Plautus writes: *gnaruris* ('knowing') *vos volo esse hanc rem mecum*.

⁷ See Introduction, § 6. The scene of this discussion, therefore, is laid in Athens. ⁸ 'school.' ⁹ 'earnestly.' ¹⁰ *morbū* is a term of medicine, *affectus* ('affection') of philosophy.

convertit ad mē, quī interrogāveram, et “Haec ego” inquit “super irāscendō sentiō; sed, quid et Plūtarchus¹ noster, vir doctissimus ac prūdentissimus, sēserit, nōn² ab rē est, ut id quoque audiās. Plūtarchus” inquit “servō suō, nēquam³ hominī⁴ et contumācī, sed librīs 5 disputātiōnibusque philosophiae aurēs inbūtās habentī, tunicam dētrahī ob nescio quod dēlictum caedīque eum lōrō⁵ iūssit. Coeperat verberārī et obloquēbātur nōn meruisse, ut vāpulet,⁶ nihil malī, nihil sceleris admīsisse. Postrēmō vōciferārī inter vāpulandum incipit, neque iam 10 querimōniās aut gemitūs ēiulātūsque facere, sed verba sēria et obiūrgātōria: nōn ita esse Plūtarchum, ut philosophum decēret; irāscī turpe esse; saepe⁷ eum dē malō irae dissertāvisse, librum quoque *περὶ ἀοργησίας*⁸ pulcherrimum cōscripsisse; hīs omnibus, quae in eō librō 15 scripta sint, nēquāquam convenīre,⁹ quod prōvolūtus¹⁰ effūsusque in iram plūrimīs sē plāgīs multāret.¹¹ Tum Plūtarchus lentē et lēniter ‘Quid autem’ inquit ‘verberō,¹² nunc ego tibi irāscī videor? ex vultūne meō an ex vōce an ex colōre an etiam ex verbīs correptum esse 20 mē irā intellegis? mihi quidem neque oculī, opīnor, trucēs sunt neque ōs turbidum neque inmāniter clāmō neque in spūmam rubōremve effervescō neque pudenda dīcō aut paenitenda neque omnīnō trepidō irā et gestiō.

¹ ‘my friend and teacher P.’ So in i. 9. 8 Gellius calls *his* teacher Taurus, *Taurus noster*. Cf. also p. 77, n. 2. ² **nōn . . . est**: ‘it is not foreign to the point,’ i.e. it is fitting. ³ An indeclinable adjective = ‘worthless.’ ⁴ Join with *dētrahi*. ⁵ ‘a leather thong.’ ⁶ *vapulare* = ‘to be beaten.’ ⁷ **saepe . . . dissertāvisse**: if properly used, frequentative verbs denote the frequent repetition of an act, but in Gellius they often lose this force so completely that he feels called upon

to strengthen them by some other word denoting repetition, as by *saepe* here. Cf. also such expressions as *ventitare solitum* iii. 13. 1; *solitavisse ventitare* vi. 1. 6. ⁸ ‘How to keep cool.’ ⁹ ‘harmonize.’ The subject is the clause **quod . . . multāret**. ¹⁰ **prōvolūtus . . . in iram**: ‘in such ungovernable anger.’ ¹¹ **multāre** (cf. *multa*, a fine) = ‘to fine,’ i.e. to punish. ¹² (cf. *verber*, a blow) ‘a man deserving of blows,’ ‘a rascal.’

Haec enim omnia, sī ignōrās, sīgna esse irārum solent.¹ Et simul ad eum, quī caedēbat, conversus, ‘Interim’ inquit ‘dum ego atque hīc disputāmus, tū hōc¹ age.’”

II. 29

Apologus² Aesōpī³ Phrygis memorātū nōn inūtilis.

5 Aesōpus ille ē Phrygiā⁴ fābulātor haut inmeritō sapiēns exīstimātus est, cum,⁵ quae ūtilia⁶ monitū suāsūque erant, nōn sevērē neque imperiōsē⁷ praecēpit et cēnsuit,⁷ ut philosophīs mōs est, sed fēstivōs dēlectābilēsque apolo-
 10 gōs commentus,⁸ rēs salūbriter ac prōspicienter ani-
 madversās in mentēs animōsque hominum cum audiendī quādā inlecebrā⁹ induit.¹⁰ Velut¹¹ haec ēius fābula dē aviculae nīdulō lepidē atque iūcundē prōmonet spem fīdūciamque rērum, quās efficere quis possit, haut umquam in aliō, sed in sēmetipsō habendam. “Avicula”
 15 inquit “est parva, nōmen est cassīta.¹² Habitat nīdulā-
 turque in segetibus, id fermē temporis, ut appetat¹⁸ messis¹⁴ pullīs iam iam plūmantibus.¹⁵ Ea cassīta in sēmentēs¹⁶ forte congesserat tempestīviōrēs; proptereā frūmentīs flāvēscentibus¹⁷ pullī etiam tunc involucrēs¹⁸
 20 erant. Dum igitur ipsa iret cibum pullīs quaesītum,

¹ hōc age: originally a sacrificial formula, then a colloquial phrase, which = ‘Give all your attention to the matter in hand’; here = ‘Go on with the whipping.’

² = *fabula*. ³ Aesop flourished about 570 B.C. The fables commonly ascribed to him are not from his hand, at least in their present form. ⁴ ē Phrygiā = an adjective: cf. *Phrygis* in the title, and *e Lesbo Theophrastus* xiii. 5. 11; *quispiam dives ex Asia* xix. 1. 7, but *divitem illum Asiaticum* xix. 1. 11. ⁵ cum = ‘since,’ yet is coupled with the indicatives *praecē-*

pit, *censuit*, and *induit*. This construction Gellius borrowed from the archaic Latin writers. ⁶ ūtilia . . . suāsū: ‘useful warnings and advice.’ Cf. p. 29, n. 5. ⁷ = *docuit*. ⁸ from *comminiscor* ‘to compose.’ ⁹ ‘allurement, charm.’ cum . . . inlecebrā = ‘in a way that enticed them to listen.’ ¹⁰ ‘instilled.’ ¹¹ Cf. p. 21, n. 4. ¹² ‘the crested lark.’ ¹³ = *appropinquet*. ¹⁴ ‘the harvest.’ ¹⁵ ‘feathering.’ ¹⁶ sēmentēs tempestīviōrēs = ‘corn that ripened earlier than usual.’ With *congesserat* sc. *nīdum*. ¹⁷ Cf. *flavus*. ¹⁸ ‘unfledged.’

monet eōs, ut, sī quid ibi reī novae fieret dīcerēturve, animadverterent idque utī sibi, ubi redisset, nūntiārent. Dominus posteā segetum illārum filium adulēscentem vocat et ‘Vidēsne’ inquit ‘haec emātūruisse¹ et manūs iam pōstulāre? idcirco diē crāstinī,² ubi primum dilū- 5 culābit,³ fac amīcōs⁴ eās et rogēs veniant operamque⁵ mūtuum dent et messim⁶ hanc nōbīs adiuvent.’ Haec ubi ille dīxit, et⁷ discēssit. Atque ubi redit cassīta, pullī tremibundī, trepidulī circumstrepere⁸ orāreque⁸ mātrem, ut iam statim properet inque alium locum sēse asportet: 10 ‘nam dominus’ inquit ‘mīsit, quī amīcōs roget utī luce oriente veniant et metant.’ Māter iubet eōs otiōsō animō esse: ‘Sī enim dominus’ inquit ‘messim ad amīcōs reicit, crāstinō seges nōn metētur neque necessum⁹ est, hodiē utī vōs auferam.’ “Diē” inquit¹⁰ “posterō māter 15 in pābulum volat. Dominus, quōs rogāverat, opperitur. Sōl fervit,¹¹ et fit nihil; it diēs, et amīcī nullī eunt. Tum

¹ Cf. *maturus*. *E* and *ex* in composition denote thoroughness, success. ² An archaic form = *crastino*. For other archaisms in this chapter see p. 34, n. 5, and notes 7, 9, 11 below, and see the Introduction, §§ 4 and 12. ³ ‘it dawns.’ Cf. *luce oriente*, l. 12. ⁴ The omission of *ad* before *amīcōs* is striking, since in general Gellius displays a tendency to use prepositions to excess. *Ex* is, however, omitted in xvi. 6. 1, *redeuntēs Graeciā*. ⁵ *operam . . . dent*: ‘lend us their aid.’ So Cato, speaking of the duties of the farm overseer, says: *cibaria, . . . vinum, oleum mutuum dederit nemini*. ⁶ *messim . . . adiuvent*: ‘aid this crop for us,’ i.e. help us with this crop. There is personification here as above, lines 4 and 5, *Videsne haec . . . manus postulare?* With this view *nōbīs* is a dative of ad-

vantage. It would be possible, however, to regard *nōbīs* as dative after *adiuvent*, a construction extremely rare, but illustrated by the fact that in colloquial Latin *adiutare* is constructed with the dative. If this view be accepted, we must regard *messim* as a Greek accusative of respect. ⁷ Good usage would omit this *et*. Similarly careless sentences are iii. 1. 5 *Vix ego haec dixeram atque inibi quispiam inquit*; xvii. 20. 4 *Haec verba ubi lecta sunt atque ibi Taurus mihi inquit*. These expressions are colloquial, and, perhaps, archaic. ⁸ Historical infinitives. Notice that the subject *pullī* is in the nominative case. ⁹ An archaic form of *necesse*, frequent in Gellius. ¹⁰ sc. Aesopus. In quoted narratives like this, Gellius is fond of inserting this wholly superfluous *inquit*. ¹¹ Archaic for *fervet*.

ille rūrsum ad¹ filium ‘Amīcī istī māgnam² partem’
 inquit ‘cēssātōrēs³ sunt. Quīn⁴ potius īmus et cōgnātōs⁵
 adfīnēsque nostrōs ōrāmus, ut assint crās temporī⁶ ad
 metendum?’ Itidem hōc pullī pavefactī mātērī nūntiant.
 5 Māter hortātur, ut tum⁷ quoque sine metū ac sine cūrā
 sint, cōgnātōs adfīnēsque nullōs fermē tam esse obsequi-
 bilēs⁸ ait, ut ad labōrem capessendum⁹ nihil cunctentur
 et statim dictō oboediant: ‘Vōs mōdo’ inquit ‘advertite,
 sī modo quid dēnu¹⁰ dicētur.’ Aliā lūce ortā avis in pās-
 10 tum profecta est. Cōgnātī et adfīnēs operam, quam dare
 rogātī sunt, supersēderunt.¹¹ Ad postrēmum igitur domi-
 nus filiō¹² ‘Valeant’¹³ inquit ‘amīcī cum propinquīs.⁵
 Afferēs¹⁴ primō¹⁵ lūcī falcēs duās; ūnam egomet mihi et tū
 tibi capiēs alteram et frūmentum nōsmetipsī manibus
 15 nostrīs crās metēmus.’ Id ubi ex pullīs dīxisse dominum
 māter audīvit, ‘Tempus’ inquit ‘est cēdendī et abeundī;
 fiet nunc dubiō procul quod futūrum dīxit. In ipsō enim
 iam vertitur cūia¹⁶ rēs est, nōn in aliō, unde petitur.’
 Atque ita cassīta nīdum migrāvit,¹⁷ seges ā dominō dē-
 20 messa est.”

¹ ad filium . . . inquit = *filio inquit*. With this construction, borrowed by Gellius from the plebeian speech, compare *dicere ad*, *dictitare ad*, and *loqui ad*, all of which occur in the *Noctes Atticae*. ² Adverbial accusative of degree. ³ ‘loiterers.’ ⁴ *Quīn īmus*: literally, ‘Why don’t we go?’ but = a command, *eamus*. ⁵ *Cōgnātī* are kinsmen by blood, *adfīnēs* relatives by marriage, *propinquī* relatives in general, whether by blood or marriage. ⁶ ‘be-times.’ ⁷ *tum quoque*: ‘this time too.’ ⁸ ‘obliging.’ ⁹ Cf. p. 17, n. 6. ¹⁰ ‘anew, afresh.’ Thus *sī . . . dicētur* = *sī quid rei novae diceretur*, p. 35, l. 1. ¹¹ = *omiserunt*. ¹² *filiō*

. . . *inquit*: contrast the construction here with that in l. 1, *ad filium inquit*, and see the note there. ¹³ *valeant amīcī*: ‘farewell to our friends.’ *Vale*, ‘goodby,’ is a common expression at the close of Latin letters. ¹⁴ The future indicative, here as often (especially in Latin of a colloquial coloring), = an imperative. ¹⁵ *primō lūcī*: an archaic phrase, for which in the best period *prima luce*, or *luce oriente* is written. ¹⁶ From *cuius, a, um* = ‘whose.’ Translate: ‘For the matter is dependent now on (literally ‘is turning on,’ as a door on a pivot) him alone whom it really concerns.’ ¹⁷ ‘removed,’ a rare sense.

III. 7

Historia ex Annalibus¹ sūmpta dē Q. Caediciō tribūnō militum; verbaque ex *Originibus*² M. Catōnis apposita, quibus Caedici virtutem cum Spartānō³ Leōnidā aequiperat.

Pulerum, diī bonī,⁴ facinus⁵ Graecārumque fācundi-
arum māgniloquentiā⁶ condīgnum M. Catō librīs *Origi-* 5
num dē Q. Caediciō tribūnō militum scriptum reliquit.

Id profectō est ad hanc fermē sententiam: Imperātor Poenus in terrā Siciliā, bellō Carthāginiēnsī primō, obviam Rōmānō exercitū⁷ prōgreditur, collēs locōsque idōneōs prior occupat. Militēs Rōmānī, utī⁸ rēs nāta est, 10
in locum īnsinuant fraudī et perniciēi obnoxium. Tribūnus ad cōsulem vēnit, ostendit exitium dē⁹ locī importūnitāte et hostium circumstantiā mātūrum. “Cēnseō” inquit “si rem¹⁰ servāre vīs, faciundum, ut quadringentōs aliquōs militēs ad verrūcam¹¹ illam,”—sīc enim Catō 15
locum ēditum asperumque appellat,—“īre iubēas, eamque utī occupent imperēs hortērisque; hostēs profectō ubi id vīderint, fortissimus¹² quisque et prōmptissimus ad¹³ occursandum pūgnandumque in eōs praevertentur

¹ Cf. p. 28, n. 5. ² Cf. p. 29, n. 6. In his biography of Cato, ch. 3, Cornelius Nepos says of the Origines: *Primus (liber) continet res gestas populi Romani, secundus et tertius unde quaeque civitas orta sit Italica, ob quam rem omnes Origines videtur appellasse.* ³ *cum Spartānō Leōnidā = cum Spartani Leonidae virtute.* Such short-cut forms of comparison are normal in Latin. ⁴ ‘great heavens’; a bit of slang. ⁵ ‘deed’ (cf. *faciō*); here of a good deed, though generally = ‘misdeed.’ ⁶ Here a term of commendation, like our ‘best efforts.’ ⁷ an old dative, to be taken with *obviam*. ⁸ *utī... est*: literally ‘as circumstances arose,’

i.e. ‘as it happened.’ The clause practically = a simple *forte*. So *pro* or *e re nata* = ‘as matters stand.’ ⁹ *dē... circumstantiā*: ‘in consequence of the unfavorable nature of the ground and the fact that the enemy surrounded them.’ ¹⁰ *servāre rem* = ‘to preserve what one has at stake.’ ¹¹ literally ‘a wart,’ ‘pimple.’ ¹² ‘all the bravest and readiest.’ In this common idiom *quisque* regularly follows the adjective. ¹³ Take with *praevertentur*, which = ‘to give one’s self up to one thing in preference to all others.’ *Praevertentur* and *alligabunt* are plural, because the subject *fortissimus quisque*, though singular in form, is plural in meaning.

ūnōque illō negōtiō sēse alligābunt atque illī omnēs
 quadringentī procul dubiō obtruncābuntur. Tunc intereā
 occupātis in eā caede hostibus tempus exercitūs ex hōc
 locō ēdūcendī habēbis. Alia nisi haec salūtis via nūlla
 5 est.” Cōsul tribūnō respondit cōsiliū quidem¹ istud
 aequē prōvidēns sibi vidērier;² “Sed¹ istōs” inquit
 “militēs quadringentōs ad eum locum in hostium cuneōs
 quisnam erit quī dūcat?” “Sī alium” inquit tribūnus
 “nēminem repperis,³ mē licet ad hōc pericūlum ūtāre;
 10 ego hanc tibi et reīpūblicae animam dō.” Cōsul tribūnō
 grātiās laudēsque agit. Tribūnus et quadringentī ad
 moriendum proficiscuntur. Hostēs eōrum audāciam dē-
 mīrantur, quōrsūm ire pergant in⁴ expectandō sunt.
 Sed ubi appāruit ad eam verrūcam occupandam iter
 15 intendere, mittit adversum illōs imperātor Carthāgini-
 ēnsis peditātum equitātumque, quōs in exercitū virōs
 habuit strēnuissimōs. Rōmānī militēs circumveniuntur,
 circumventī repūgnant; fit proelium diū anceps. Tan-
 dem superat multitudō. Quadringentī omnēs⁵ cum ūnō
 20 perfossī gladiīs aut missilibus opertī cadunt. Cōsul in-
 terim, dum ibi pūgnātur, sē in locōs tūtōs atque ēditōs
 subdūcit.

Sed quod illī tribūnō, ducī militum quadringentōrum,
 dīvinitus⁶ in eō proeliō ūsū⁷ vēnit, nōn iam nostrīs, sed
 25 ipsīus Catōnis verbīs subiēcimus: “Dīi inmortalēs tri-
 būnō militum fortunam ex virtūte eius dedere. Nam ita
 ēvēnit: cum saucius multifāriam⁸ ibi factus esset, tamen
 vulnus capitī⁹ nūllum ēvēnit, eumque inter mortuōs, dēfe-

¹ Cf. p. 24, n. 13. ² = *videri*. Cf. p. 31, n. 13. ³ *repperis* may be regarded either (1) as a variant spelling for *reperis* (present), or (2) as = *reppereris* (future perfect). ⁴ *in expectandō sunt* = *expectant*. Cf. xi. 5. 3 *in quaerendo semper consi-*

derandoque sunt; xi. 16. 6 *cum diutule tacitus in cogitando fuissem*. ⁵ *omnēs cum ūnō*: ‘all to a man.’ *Omnes ad unum* is the usual phrase. ⁶ an adverb, = ‘through the grace of the gods.’ ⁷ *ūsū vēnit* = ‘happened.’ ⁸ ‘repeatedly.’ ⁹ ‘life.’

tīgātum¹ vulneribus atque quod sanguen² eius dēfluxerat, cōgnōvēre. Eum sustulēre, isque convaluit, saepeque post illa³ operam reīpūblicae fortem atque strēnuam praehibuit⁴ illōque factō, quod illōs militēs subdūxit, exercitum cēterum servāvit. Sed idem benefactum quō 5 in locō pōnās, nimium interest. Leōnidae Lacōnī, quī simile apud Thermopylās fēcit, propter eius virtūtēs omnis Graecia glōriam atque grātiā praecipuam reddidit; eum elāritūdinis inclitissimae decorāvēre⁵ monumentis; signis,⁶ statuīs, ēlogiīs,⁷ historiīs aliisque rēbus grā- 10 tissimum⁸ id eius factum habuēre; at tribūnō militum parva laus prō factis relicta, quī idem fēcerat atque rem servāverat.”

III. 15

Exstāre in litteris⁹ perque¹⁰ hominum memoriās trāditum, quod¹¹ repentē multīs mortem attulit gaudium ingēns inspērātum, interclūsā 15 animā¹² et vim māgnī novique mōtūs nōn sustinente.

Cōgnitō repentē inspērātō gaudiō expirāsse¹³ animam refert¹⁴ Aristotelēs philosophus Polyeritam, nōbilem fēminam Naxō insulā.¹⁵ Philippidēs¹⁶ quoque, cōmoediārum poēta haut ignōbilis, aetāte¹⁷ iam ēditā, cum in certāmine 20

¹ This word is qualified by the causal ablative **vulneribus** and the clause **quod . . . dēfluxerat**. ² archaic for *sanguis*. ³ archaic for *postea*. ⁴ archaic = *praebuit*. ⁵ For the plural cf. p. 37, n. 13. ⁶ ‘paintings.’ ⁷ ‘complimentary inscriptions’ on the *statae*. ⁸ **grātum habēre** = ‘to hold in grateful remembrance.’

⁹ **litteris** = ‘written records’; **hominum memoriās** = ‘oral tradition.’ ¹⁰ Gellius often uses **per** with the accusative as equivalent to an ablative of means. ¹¹ **quod** ‘that,’ generally with the indicative, sometimes with the subjunctive, is used

by Gellius after verbs and expressions of saying, where the best writers would use the infinitive with subject accusative. ¹² **ānima** = ‘air,’ then ‘breath,’ i.e. the animal principle of life. Translate: ‘since their life (principle) was stifled, and was unable to endure.’

¹³ **expirāsse** is here transitive, governing *animam* (see n. 12). Elsewhere *expirare* alone = ‘to die.’ ¹⁴ = *narrat*. ¹⁵ In more careful Latin, *ex* would be written with **insulā**; cf. *e Phrygia*, p. 34, l. 5. ¹⁶ P. flourished at Athens about 325 B.C. ¹⁷ **aetāte ēditā** = *in senectute*.

poētārum praeter spem vīcisset et laetissimē gauderet, inter illud gaudium repentē mortuus est. Dē Rodiō etiam Diagorā celebrāta historia est. Is Diagorās trīs filiōs adulēscētēs habuit, ūnum pugilem,¹ alterum pan-
 5 cratiastēn,² tertium luctātōrem.³ Eōs omnīs vīdit vincere corōnārīque Olympiae⁴ eōdem diē et, cum ibi eum trēs adulēscētēs amplexī corōnīs suīs in caput patris positīs sāvīārentur,⁵ cum populus grātulābundus⁶ flōrēs undique in eum iaceret, ibīdem in stadiō⁷ īnspectante
 10 populō in ōsculīs⁸ atque in manibus filiōrum animam⁹ efflāvit.¹⁰

Praetereā in nostrīs¹¹ Annālibus scrīptum lēgimus, quā tempestāte¹² apud Cannās¹³ exercitus populī Rōmānī caesus est, anum¹⁴ mātrem, nūntiō dē morte filiī adlātō,
 15 lūctū¹⁵ atque maerōre affectam esse; set is nūntius nōn vērū fuit atque is adulēscēns nōn diū post ex eā pūgnā in urbem redit. Anus, repentē filiō vīsō, cōpiā atque turbā¹⁶ et quasi ruīnā¹⁷ incidentis inopinātī¹⁸ gaudiī oppressa exanimātaque est.

¹ 'boxer.' ² a victor in the *pancratium*, a contest which included wrestling and boxing. Translate: 'an all-round athlete.' ³ 'a wrestler.' ⁴ **Olympia** was the name of the district in Elis (a province of the Peloponnesus), in which every four years games were held in honor of Jupiter. ⁵ 'were kissing'; a colloquial word. ⁶ Gellius is rather fond of adjectives ending in *bundus*. They have the value of present participles active. ⁷ 'the race-course.' ⁸ 'kisses.' ⁹ cf. *exspirasse animam* above, p. 39, l. 17. ¹⁰ Cicero, in his *Tusculanae Disputationes* I, § 111, gives this story somewhat differently, stating that a certain Spartan said to Diagoras: "*Morere, Diagora, non*

enim in caelum ascensurus es."
¹¹ = *Romanis*. The preceding story, of course, had come from some Greek source. ¹² = *tempore*, as often in Gellius. ¹³ A city in Apulia, where, in 216 B.C., in the course of the Second Punic War, the Romans sustained a terrible defeat at the hands of Hannibal. ¹⁴ **anum** (cf. p. 28, n. 6) is here virtually an adjective. ¹⁵ **lūctus** is the feeling of grief, **maeror** is grief as revealed by outward signs. ¹⁶ 'bewildering influence.' ¹⁷ **ruīnā** is far the strongest of the three nouns, the metaphor it contains being derived from the falling of a building. Render by 'torrent, avalanche.' For *quasi* cf. p. 15, n. 14. ¹⁸ = *insperati*.

IV. 13

Quod in*centiōnēs*¹ quaedam tibiārum certō modō factae ischiaci² medērī³ possint.

Crēditum hōc ā plērīsque esse et memoriae mandātum, ischia cum māximē doleant, tum, si modulīs lēnibus tibiēn incinat, minui dolōrēs ego nūperrimē in librō Theophrastī⁴ scriptum invēnī. Vīperārum morsibus tibi*ci*nium⁵ scītē modulātēque adhibitum⁶ medērī refert etiam Dēmocritī liber, quī inscribitur *περὶ λοιμῶν*,⁷ in quō docet plūrimīs hominum⁸ morbidīs medicīnae⁹ fuisse in*centiōnēs* tibiārum. Tanta prōsus¹⁰ adfīnitas est corporibus¹⁰ hominum mentibusque et propterea vitiīs quoque aut medellis animōrum et corporum.

IV. 18

Dē P. Āfricānō superiōre¹¹ sūmpta quaedam ex Annālibus memorātū dīgnissima.

Scīpiō Āfricānus antiq̄ior quantā virtūtum glōriā¹⁵ praestiterit et quam fuerit altus animī¹² atque māgnificus et quā suī cōnsentiā subnīxus,¹³ plūrimīs rēbus, quae dīxit quaeque fēcit, dēclārātum est. Ex quibus sunt haec duo exempla ēius fidūciae¹⁴ atque exsuperantiae¹⁵ ingentis:

¹ *Incentiōnēs tibiārum*: 'performances on the pipes.' The *tibia* resembled the flute. Two were generally used at once by the player; hence the plural. ² = 'persons suffering from *ischia*' (l. 4), i.e. gout of the hips. The word is dative with *medērī*. ³ 'cure.' Cf. *medellis* cures l. 12, and *medicina*, 'the healing art.'

⁴ A Greek philosopher (371–287 B.C.), who made investigations in natural science, especially botany.

⁵ = *incentio tibiārum*. ⁶ 'employed.' ⁷ *περὶ λοιμῶν* = *De Morbis*. ⁸ participle genitive with *morbidīs*. ⁹ dative with *fuisse*. ¹⁰ = *prorsus*, 'verily.'

¹¹ Cf. *antiquior*, l. 15. The reference is to P. Scipio Africanus Maior, who defeated Hannibal at Zama, in Africa, 202 B.C. ¹² genitive of respect with *altus*. Cf. *magnanimus*. ¹³ *subnītī* with the ablative (*cōnsentiā*) = 'to rely on.' ¹⁴ 'self-reliance.' ¹⁵ 'preēminence.'

Cum M. Naevius tribūnus plēbis accūsāret eum ad populum dīceretque accēpisse ā rēge Antiochō¹ pecūniam, ut condiōnibus grātiōsīs et mollibus pāx cum eō populī Rōmānī nōmine fieret et quaedam item alia² crīminī daret indigna tālī virō, tum Scīpiō pauca praefātus, quae dīgnitās vītae suae atque glōria pōstulābat, “Memo-
riā”³ inquit “Quirītēs, repetō, diem esse hodiernum,⁴ quō Hannibalem Poenum imperiō vestrō inimīcissimum māgnō proeliō vīcī in terrā Āfricā pācemque et victōriam
10 vōbīs peperī spectābilem. Nōn⁵ igitur sīmus adversum deōs ingrātī et, cēnsēō, relinquāmus nebulōnem⁶ hunc, eāmus hinc prōtinus⁷ Iovī Optimō Māximō grātulātum.” Id cum dīxisset, āvertit et ire ad Capitōlium coepit. Tum cōntiō⁸ ūniversa, quae ad sententiam⁹ dē Scīpiōne feren-
15 dam convēnerat, relictō tribūnō Scīpiōnem in Capitōlium comitāta atque inde ad aedēs eius cum laetitiā et grātulātiōne sollemnī prōsecūta¹⁰ est. Fertur¹¹ etiam ōrātiō, quae vidētur habita eō diē ā Scīpiōne, et quī dīcunt eam nōn vēram, nōn eunt infitiās,¹² quīn haec quidem verba
20 fuerint, quae dīxī, Scīpiōnis.

Item aliud est factum eius praelārum. Petiliū quīdam tribūnī plēbis ā. M., ut aiunt, Catōne, inimīcō Scīpiōnis, comparātī¹³ in eum atque inmissī, dēsīderābant in senātū instantissimē,¹⁴ ut pecūniae Antiochīnae praedae-

¹ King of Syria, with whom the Romans waged war 192-189 B.C. Cf. below, l. 23 f. ² *alia . . . daret* = ‘was making other charges.’ *Crīminī* is dative of purpose with *daret*; cf. *obtulisse dono*, p. 22, l. 8. ³ *memoriā repetō*: ‘it keeps running through my head.’ For the reference, cf. p. 41, n. 11. ⁴ *sc. diem* = ‘to-day.’ ⁵ Here and in three other passages Gellius uses *non* with the subjunctive of exhortation. More

careful authors write *ne*. ⁶ ‘vagabond, wretch.’ ⁷ = *statim*. ⁸ ‘assembly.’ ⁹ *sententiam ferre* = ‘to vote, pass judgment.’ ¹⁰ ‘escorted.’ ¹¹ = *exstat*. ¹² *infitiās ire* = ‘to deny’ occurs six or seven times in Gellius. It is always coupled with a negative, and is generally followed by *quīn* with the subjunctive. ¹³ *comparātī . . . inmissī*: ‘having been set upon him and instigated.’ ¹⁴ ‘most urgently.’

que in eō bellō captae ratiōnem¹ redderet: fuerat enim L. Scīpiōnī Asiaticō, frātrī suō, imperātōrī in eā prōvinciā lēgātus. Ibi Scīpiō exsurgit et, prōlātō ē sinū² togae librō, ratiōnēs in eō scrīptas esse dīxit omnis pecūniae omnisque praedae; illātum, ut palam recitārētur et ad 5 aerārium³ dēferrētur. “Sed enim id iam nōn faciam” inquit “nec mē ipse adficiam⁴ contumēliā,” eumque librum statim cōram discidit suīs manibus et concerpsit,⁵ aegrē passus, quod cui⁶ salus imperiī ac reīpublicae accepta ferrī dēberet ratiōnem pecūniae praedātae pōscerētur. 10

VI. 1

Id etiam dīcere haut piget,⁷ quod idem illi,⁸ quōs suprā nōmināvī, lītterīs mandāverint, Scīpiōnem hunc Āfricānum solitāvisse noctis⁹ extrēmō, priusquam dilūculāret,¹⁰ in Capitōlium ventitāre¹¹ ac iubēre aperīrī cellam¹² Iovis atque ibi solum diū dēmōrārī, quasi cōsultantem dē rēpū- 15 blicā cum Iove, aeditumōsque¹³ eius templī saepe esse dēmīrātōs, quod solum id temporis in Capitōlium ingredientem¹⁴ canēs semper in aliōs saevientēs neque lātrārent eum neque incurrerent.

Hās volgī dē Scīpiōne opīniōnēs cōfirmāre atque ap- 20

¹ ratiōnem reddere is a mercantile phrase, ‘to render an account.’

² sinū togae = the loose folds of the toga, which sometimes, as here, served as a pocket. ³ ‘treasury.’

⁴ contumēliā adficere = ‘to insult.’ So *honore adficere* = ‘to honor.’

⁵ from *concerpere* = ‘to tear.’ ⁶ cui . . . dēberet: ‘who ought to be credited with having saved the state.’

rem ferre alicui acceptam is a mercantile phrase, which = ‘to set a thing down to one’s credit.’

⁷ *Sc. me.* The whole phrase = ‘I am not unwilling to.’ ⁸ The reference is to certain biographers of the elder Africanus. ⁹ *noctis extrēmō*: in this sense *extrema nocte*

is the regular formula in classical Latin. Cf. p. 30, n. 14. ¹⁰ Cf. p. 35, n. 3. ¹¹ Cf. p. 33, n. 7. ¹² The apartment in which the statue of Jupiter stood. ¹³ ‘keepers.’ ¹⁴ Join with *eum*, which is itself accusative

after *lātrārent*. A rare construction, confined to poetry and late prose.

probāre vidēbantur dicta factaque eius plēraque admī-
 randa. Ex quibus est ūnum hūiuscemodī. Assidēbat
 oppūgnābatque oppidum in Hispāniā sitū, moenibus, dē-
 fēnsōribus validum et mūnītum, rē etiam cibāriā cōpiō-
 5 sum, nūllaque eius potiundī spēs erat, et quōdam diē iūs
 in castrīs sedēns dīcēbat atque ex eō locō id oppidum
 procul vīsēbātur. Tum ē¹ mīlitibus, quī in iūre² apud
 eum stābant, interrogāvit quispiam ex mōre, in quem
 diem locumque vadimōnium³ prōmittī iubēret: et Scīpiō
 10 manum ad ipsam oppidī, quod obsidēbātur, arcem prō-
 tendēns, “Perendiē”⁴ inquit “sēsē⁵ sistant illō in locō.”
 Atque ita factum: diē tertiō, in quem vadārī⁶ iūsserat,
 oppidum captum est eōdemque eō diē in arce eius oppidī
 iūs dīxit.

IV. 20

15 Notātī⁷ ā cēnsōribus, quī audientibus iīs dīxerant ioca quaedam intem-
 pestīviter; ⁸ ac dē eius quoque notā dēliberātum, quī steterat forte
 apud eōs ōscitābundus.⁹

Inter cēnsōrum¹⁰ sevērītātēs tria haec exempla in lītte-
 rīs sunt castīgātissimae¹¹ dīsciplīnae. Ūnum est hūiusce-
 20 modī. Cēnsor agēbat¹² dē uxōribus sollemne iūsiūrandum.
 Verba¹³ erant ita concepta: *Vt tū ex¹⁴ animī tuī sentiētiā*

1 Join with *quispiam*. 2 ‘court.’
 8 **vadimōnium prōmittere** = to furnish bail as security for one’s appearance in court to stand trial. Hence the question in . . . **iubēret** = ‘when and where he bade (the accused) appear for trial.’ 4 ‘day after to-morrow.’ 5 **sēsē sistant** = ‘appear.’ In legal language *sistere* is often used of producing some one in court. 6 **vadārī** is used of the judge or accuser, who causes another to be put under bail. Supply as its subject here *eos*, representing the court officers.

7 *Sc. sunt*: ‘were branded.’ Cf. *nota*, l. 16, and p. 25, n. 9. 8 ‘unseasonably.’ 9 ‘yawning.’ Cf. p. 40, n. 6. 10 **cēnsōrum sevērītātēs**: ‘punishments inflicted by the censors.’ 11 ‘strictest.’ 12 = *exigebat*: ‘was administering.’ 13 **verba concepta**: ‘the formula.’ 14 **ex animī tuī (meī) sentiētiā** = ‘on your (my) conscience’ is a frequent formula in oaths. Further *ut . . . habēs* is colloquial and archaic for the simple *habes*. Hence the whole question means: ‘Tell me, on your conscience, have you a wife?’

uxōrem habēs ? Quī iūrābat, cavillātor¹ quīdam et canīcula² et nimis rīdiculārīus fuit. Is locum esse sibi iocī dīcundī ratus, cum ita, utī mōs erat, cēnsor dīxisset “ Ut tū ex animī tuī sententiā uxōrem habēs ? ” “ Habeō equidem ” inquit “ uxōrem, sed nōn hercle ex³ animī mei⁵ sententiā. ” Tum cēnsor eum, quod intempestivē lāscīvisset, in aerārīōs⁴ rettulit, causamque hanc iocī scurrīlis apud sē dictī subscripsit.

Altera sevērītās eiusdem sectae dīsciplīnaeque est. Dēliberātum est dē notā eius, quī ad cēnsōrēs ab amīcō¹⁰ advocātus est et in iūre⁵ stāns clārē nimis et sonōrē ōscitāvit, atque⁶ inibi ut plēcterētur fuit, tamquam illud indicium esset vagī animī et ālūcinantis⁷ et fluxae⁸ atque apertae⁹ sēcūrītātis. Sed cum ille dēiūrāset invītissimum sēse ac repūgnantem ōscitātiōne victum tenē¹⁵ rīque eō vitiō, quod *ōscēdō* appellātur, tum notae iam dēstinātae exēptus est. Pūblius Scīpiō Āfricānus,¹⁰ Paulī filius, utramque historiam posuit in ōrātiōne, quam dīxit in cēnsūrā, cum ad māiōrum mōrēs populum hortārētur.

Item aliud refert Sabīnus Masurius¹¹ in septimō *Memo- 20 riālī*¹² sevērē factum : “ Cēnsōrēs ” inquit “ Pūblius Scīpiō Nāsica et Mārcus Popilius cum equitum cēnsū¹³ agerent,

¹ ‘jester.’ ² A term of abuse. Cf. Shakspeare’s ‘false hound.’ ³ *ex . . . sententiā* here = ‘to my heart’s content.’ ⁴ citizens of the lowest class, who paid a poll-tax (*aes*), but had no right to vote. ⁵ Cf. p. 44, n. 2. ⁶ *atque . . . plēcterētur*: ‘was on the point of being beaten.’ How literally? For another use of *atque inibi*, cf. p. 26, n. 1. ⁷ = *aberrantis*. Cf. ‘hallucination.’ ⁸ ‘lax;’ strictly, ‘unstable as water.’ ⁹ *apertae sēcūrītātis*: ‘bare-faced recklessness.’ ¹⁰ The younger Africanus is here meant. He was by birth the son of

L. Aemilius Paulus, who defeated Perses, king of Macedonia, at Pydna in 168 B.C. He was adopted by the elder son of Scipio Africanus Major. ¹¹ A distinguished Roman lawyer, who lived in the first century A.D. ¹² *sc. libro*. This work, which seems to have been a sort of history, is elsewhere cited by the title *Memorialia*, ‘Memoirs.’ ¹³ ‘were taking the census.’ On such occasions the Knights, each leading his own horse, passed in review before the tribunal of the censors in the forum.

equum nimis strigōsum¹ et male² habitum, sed equitem
ēius ūberrimum³ et habitissimum⁴ vīdērunt et ‘Cur’ in-
quiunt ‘ita est, ut tū sīs quam equus cūrātor?’ ‘Quo-
niam,’ inquit, ‘ego mē cūrō, equum Stātius nihilī⁵ servos.’

5 Vīsum est parum esse reverēns respōnsum relātusque in
aerārīōs, ut mōs est.”

Stātius autem servīle nōmen fuit. Plērīque apud vete-
rēs servī eō nōmine fuērunt. Caecilius⁶ quoque ille⁷
cōmoediārum poēta inclutus⁷ servus fuit et propterea
10 nōmen habuit Stātius. Sed postea versum est quasi in
cōgnōmentum, appellātusque est Caecilius Stātius.

IV. 12

Notae et animadversōnēs⁸ cēnsōriae in veteribus monumentīs⁹ reper-
tae memoriā dignae.

Sī quis agrum suum passus fuerat sordēscere¹⁰ eumque
15 indiligenter cūrābat ac neque arāverat neque pūrgāverat,
sīve quis arborem suam vīneamque habuerat¹¹ dērelictū,
nōn id sine poenā fuit, sed erat opus¹² cēnsōrium cēnsō-
rēsque aerārīum faciēbant. Item, quis eques Rōmānus
equum habēre gracilentum¹³ aut parum nitidum vīsus
20 erat, *inpolitiae*¹⁴ notābātur; id verbum sīgnificat, quasi tū
dicās *incūriae*. Cūius rei utrīusque auctōritātēs sunt et
M. Catō id saepenumērō adtēstātus est.

¹ ‘thin.’ ² **male habitum**: ‘ill kept,’ i.e. lean, skinny. For the synonyms here, as below in **ūberrimum et habitissimum**, see p. 16, n. 3. ³ ‘very fat.’ ⁴ ‘extremely well conditioned.’ Plautus describes a certain individual as *corpulentior atque habitior*. ⁵ ‘worthless.’ Strictly, *nihilī* is the genitive of *nihilum* = *nihil*, but it is used practically as an indeclinable adjective. ⁶ Cf. p. 21, n. 21. ⁷ **ille** and **inclutus** strengthen each other, as both = ‘the

famous.’ This meaning of *ille* is common in Gellius.

⁸ ‘Punishments.’ ⁹ sc. *litterarum*. ¹⁰ ‘to run wild.’ ¹¹ **dērelictū habēre** = *neglegere*. This phrase is the opposite of *cordi habere* = ‘to esteem.’ ¹² **erat opus cēnsōrium**: ‘the censors took cognizance of it.’ ¹³ ‘thin.’ Cf. *strigosum* above, l. 1. ¹⁴ ‘lack of neatness’ (cf. *polire*). The genitive is the one regularly found with verbs of charging, condemning, and acquitting.

VI. 22

Quod cēnsōrēs equum adimere solitī sunt equitibus corpulentīs et praepinguibus; quaesītumque, utrum ea rēs cum īgnōminiā an incolumī¹ dignitatē equitum facta sit.

Nimis pingui hominī et corpulentō cēnsōrēs equum adimere solitōs scilicet,² minus idōneum ratōs³ esse cum 5 tantī corporis pondere ad faciendum equitis mūnus. Nōn enim poena id fuit, ut quīdam exīstimant, sed mūnus sine īgnōminiā remittēbatur. Tamen Catō in orātiōne, quam *Dē*⁴ *Sacrificiō Commissō* scripsit, obicit⁵ hanc rem erīminōsius,⁶ utī magis vidērī possit cum īgnōminiā fuisse. 10 Quod sī ita accipiās, id profectō exīstimandum est, nōn omnīnō inculpātum⁷ neque indēsidem⁸ vīsum⁹ esse, cuius corpus in tam inmodicum modum lūxuriāset exuberāsetque.

X. 6

Multam¹⁰ dictam esse ab aedilibus plēbeī Appī Caecī¹¹ filiae, mulierī 15 nōbilī, quod locūta esset petulantius.

Nōn in facta modo, sed in¹² vōcēs etiam petulantiorēs publicē vindicātum est; ita enim dēbere esse vīsa est Rōmānae dīsciplīnae dīgnitās inviolābilis. Appī namque illius Caecī filia, ā lūdīs quōs spectāverat exiēns, 20 turbā undique cōfluentis fluctuantisque populī iactāta¹³

¹ 'intact.' Translate: 'whether the doing of this involved disgrace to the knights or left their dignity unimpaired.' For the occasion which Gellius has in mind, cf. p. 45, n. 13. ² *scilicet* has here its fullest force, that is, it = *scire licet*, 'be it known unto you,' and the infinitive *solitōs* (*esse*) depends upon it. This construction is archaic. ³ = *cum* ('since') *rati essent*. ⁴ *Dē Sacrificiō Commissō*: 'On the performance of

the sacrifice.' ⁵ *obicere* often = 'to cast in one's teeth.' ⁶ 'tauntingly.' ⁷ 'undeserving of blame.' ⁸ 'inactive.' ⁹ Sc. *eum* or *illum* as subject of *vīsum esse*.

¹⁰ Cf. p. 33, n. 11. *Multam dicere* = 'to pronounce a fine.' ¹¹ Appius Claudius Caecus, censor in 312 B.C., and builder in the same year of the famous Appian Way. ¹² *vindicare in* = 'to punish.' ¹³ 'jostled, knocked about.'

est. Atque inde ēgressa, cum sē male habitam¹ dīceret, “Quid² mē nunc factum esset” inquit “quantōque artius pressiusque cōnflētātā essem, sī P. Claudius, frāter meus, nāvālī³ proeliō clāssem nāvium cum ingentī cīvium numerō nōn perdidisset? Certē quidem māiōre nunc cōpiā populī oppressa intercidissem.⁴ Sed utinam” inquit “revīvīscat frāter aliamque clāssem in Siciliam dūcat atque istam multitudinem perditum⁵ eat, quae mē nunc male miseram convexāvit!⁶” Ob haec mulieris verba 10 tam inproba ac tam incīvilia C. Fundānius et Tiberius Semprōnius, aedilēs plēbeī,⁷ multam dīxērunt eī aeris⁸ gravis vīginti quīnque mīlia. Id factum esse dīcit Capitō Atēius⁹ in commentāriō *Dē*¹⁰ *Iudiciīs Pūblicīs* bellō Poenico p̄imō, Fabiō Licinō et Otāciliō Crassō cōsulibus.

V. 2

15 Super equō Alexandrī rēgis, quī *Būcephalās*¹¹ appellātus est.

Equus Alexandrī rēgis et capite¹² et nōmine¹² *Būcephalās* fuit. Ēmptum Charēs¹³ scripsit talentīs¹⁴ trede-

¹ ‘ill treated.’ ² *Quid . . . esset*: ‘what would have become of me?’ In such phrases the ablative (*mē*) is generally regarded as instrumental; it may, however, be viewed as one of specification. ³ Off Drepanum, in Sicily, in 249 B.C. He lost ninety-three out of one hundred and twenty-three ships. ⁴ = *mortuus essem*. ⁵ Supine of *perdere*. Join with *eat*. ⁶ = *violenter iactavit*. ⁷ In 245 B.C., when the defeat at Drepanum was still fresh in the public mind. ⁸ *aeris gravis* is ‘money of the oldest standard,’ according to which the *as* was a full pound of copper. Again, Gellius often uses *aeris* (from *aes*), where one would expect *assium* (gen. plur. of *as*). Hence the whole means that Claudia was fined twenty-five

thousand asses, old standard. In its latest form the *as* contained only one twenty-fourth of a pound of copper. ⁹ A celebrated jurist, teacher of Masurius Sabinus (p. 45, n. 11). ¹⁰ ‘On state trials.’ Under the term *publica iudicia* were included all trials involving matters that affected the welfare of the state.

¹¹ ‘Ox-head;’ from *βοῦς*, ‘ox,’ and *κεφαλή*, ‘head.’ This famous horse of Alexander the Great is often mentioned by Greek and Latin writers. ¹² Ablatives of specification with *fuit*. Render: ‘in fact as in name.’ ¹³ A native of Mitylene, and court-marshal of Alexander. His history of Alexander treated with fulness and accuracy of the king’s domestic life. ¹⁴ The *talen-*

cim et rēgī Philippō¹ dōnātum; hōc autem aeris nostrī summa est sēstertia² trecenta duodecim. Super hōc equō dīgnum memoriā vīsum, quod, ubi ōrnātus erat armātusque ad proelium, haud unquam īncendī sēse ab aliō, nisi ab rēge, passus sit. Id etiam dē istō equō memorā- 5 tum est, quod, cum īnsidēs in eō Alexander bellō Indicō et facinora faciēs fortia, in hostium cuneum³ nōn satis sibi prōvidēs inmīssisset, coniectisque undique in Alexandrum tēlis vulneribus altis in cervīce atque in latere equus perfossus⁴ esset, moribundus⁵ tamen ac propē iam 10 exsanguis ē mediīs hostibus rēgem vīvācissimō⁶ cursū retulit atque, ubi eum extrā tēla extulerat, ilicō concidit⁷ et, dominī⁸ iam superstitis sēcūrus, quasi cum sēnsūs hūmānī sōlaciō animam⁹ exspīrāvit. Tum rēx Alexander, partā eius bellī victōriā, oppidum in īsdem locīs 15 condidit idque ob¹⁰ equī honōrēs *Bucephalon* appellāvit.

V. 3

Quae causa quodque initium fuisse dīcātur Prōtagorae¹¹ ad philosophiae¹² litterās adeundī.

Prōtagoram, virum in studiīs¹³ doctrīnārum ēgregium, cuius nōmen Platō¹⁴ librō¹⁵ suō illī inclutō īnscripsit, adulē- 20

tum was not a coin, but a certain weight of silver (less often of gold). It was a Greek measure. The value of the silver talent, which is meant here, was about \$1000.

¹ King of Macedon 359-336 B.C., and father of Alexander. ² *sēstertia* is from the nominative *sestertium*, which = *mille sestertii*. The *sestertius* was a Roman silver coin, worth about four cents. ³ 'wedge,' 'column.' ⁴ 'pierced;' from *perfordio*. ⁵ 'dying.' ⁶ = *velocissimo*. ⁷ 'fell dead on the spot (*ilicō*).' ⁸ *dominī* . . . *sēcūrus*: 'assured of his master's

safety.' The genitive with *securus* belongs to poetry and post-Augustan prose. ⁹ Cf. p. 39, n. 13. ¹⁰ *ob equī honōrēs* = *ut equum honoraret*.

¹¹ P. lived about 480-410 B.C. ¹² *philosophiae* . . . *adeundī*: 'of entering on the scientific study of philosophy.' ¹³ *studiīs doctrīnārum* = 'learned studies.' ¹⁴ Plato, the celebrated Athenian philosopher (427-347 B.C.), wrote a dialogue entitled *Protagoras*, whose central theme is, *Is virtue teachable?* ¹⁵ The dative is due to the prefix of *īnscripsit*.

scentem aiunt victūs quaerendī grātiā in mercēdem¹ mis-
 sum vectūrāsque² onerum corpore suō factitāvissē, quod
 genus³ Graeci ἀχθοφόρους vocant, Latīnē *bāiulōs*⁴ appellā-
 mus. Is dē proximō rūre Abdēra⁵ in oppidum, cuius
 5 populāris fuit, caudicēs⁶ lignī plūrimōs fūniculō⁷ brevī
 circumdatōs portābat. Tum forte Dēmoeritus,⁸ civitātis
 eiusdem civis, homō ante aliōs virtūtis et philosophiae
 grātiā venerandus, cum ēgrederētur extrā urbem, videt
 eum cum illō genere oneris tam impedītō ac tam incohi-
 10 bilī⁹ facile atque expeditē incēdentem et prope accēdit
 et iūctūram positūramque lignī scītē peritēque factam
 cōnsiderat petitque, ut paululum adquiēscat.¹⁰ Quod ubi
 Prōtagorās, ut erat petītum, fēcit atque itidem Dēmo-
 critus acervum illum et quasi orbem caudicum brevī
 15 vinculō comprehēnsū ratiōne quādā quasi geōmetricā
 librārī¹¹ continērīque animadvertit, interrogāvit quis id
 lignum ita composuisset, et, cum ille ā sē compositum
 dixisset, dēsiderāvit utī solveret ac dēnuō in modum
 eundem collocāret. At postquam ille solvit ac similiter
 20 composuit, tum Dēmocritus, animī aciem¹² sollertiam-
 que¹³ hominis nōn¹⁴ doctī dēmīrātus, “Mī adulēscēs,”
 inquit “cum ingenium bene faciendī habeās, sunt māiōra
 meliōraque quae facere mēcum possīs,” abdūxitque eum
 statim sēcūmque habuit et sūmptum¹⁵ ministrāvit et phi-
 25 losophiās docuit et esse eum fēcit, quantus¹⁶ postea fuit.

¹ i.e. ‘was hired out.’ A hired
 workman was called a *mercennarius*.
² *vectūrās . . . factitāvissē* =
onera corpore suo vexisse. ³ sc.
hominum. ⁴ ‘porters.’ ⁵ A town on
 the southern coast of Thrace, whose
 inhabitants were proverbially stupid.
 Yet three distinguished philosophers
 were born there, — Democritus, Pro-
 tagoras, and Anaxarchus. ⁶ ‘sticks.’
⁷ ‘rope.’ ⁸ Democritus (about 460-
 360 B.C.) is famous as the author

of the Atomic Theory, or the doc-
 trine that the universe is formed of
 atoms. ⁹ ‘unwieldy.’ ¹⁰ ‘rest.’ ¹¹ ‘bal-
 anced.’ ¹² ‘acuteness.’ ¹³ ‘skill.’
¹⁴ *nōn doctī* = *qui non doctus erat*, i.e.
 who had never any ‘schooling.’ ¹⁵ i.e.
 ‘supplied him with money.’ ¹⁶ P.
 taught for many years at Athens,
 until expelled for certain atheistical
 opinions expressed by him in a
 work entitled *Περὶ Θεῶν* (= *De*
Dis).

V. 10

Dē argūmentis, quae Graecē ἀντιστρέφοντα¹ appellantur, ā nobīs *reciproca*¹ dicī possunt.

Inter vitia² argūmentōrum longē māximum esse vitium vidētur, quae³ ἀντιστρέφοντα Graecī dicunt. Ea quīdam ē nostrīs nōn hercle nimis absurdē *reciproca* appellāvē- 5
runt. Id autem vitium accidit hōc modō, cum argūmen-
tum prōpositum referrī contrā convertīque in eum potest,
ā quō dictum est, et utrimque pariter valet; quāle est
pervolgātum⁴ illud, quō Prōtagoram, Sophistārum⁵ ācer-
rimum, ūsum esse ferunt adversus Euāthlum, dīscipulum 10
suum.

Līs⁶ namque inter eōs et contrōversia super pāctā⁷
mercēde haec fuit. Euāthlus, adulēscēns dīves, ēloquenti-
aiae dīscendae causārumque⁸ ōrandī cupiēns fuit. Is in
dīsciplīnam Prōtagorae⁹ sēse dedit datūrumque prōmīsīt 15
mercēdem grandem pecūniam, quantam Prōtagorās petī-
verat, dīmidiumque ēius dedit iam tunc statim prius-
quam dīsceret, pepigitque ut reliquum dīmidium daret,
quō prīmō diē causam apud iūdicēs ōrāsset et vīcisset.
Posteā cum diūtule¹⁰ audītor adsectātorque¹¹ Prōtagorae 20
fuisset et in studiō quidem fācundiae abundē prōmōvis-
set, causās tamen nōn reciperet tempusque iam longum

¹ Arguments that 'turn back,' i.e. recoil upon him who advances them. **Reciproca argūmenta** are arguments that can be urged with equal effect on both sides of a given case. Cf. ll. 6-8. ² 'fallacies.' ³ sc. *eorum* as antecedent of *quae*. ⁴ 'well-known.' ⁵ A class of philosophers who traveled from place to place in Greece and Sicily. They were the first to exact a fee for imparting knowledge, and incurred great odium by so doing. ⁶ 'lawsuit.' ⁷ from *pingere*: 'stipulated.'

Cf. *pepigit*, l. 18. ⁸ By an archaic construction the gen. **causārum** is dependent on the genitive of the gerund **ōrandī**, which is treated as fully substantival. **Causārum . . . fuit** = *causas orare cupiit*. ⁹ If **Prōtagorae** be taken with **dedit**, **in dīsciplīnā** must be regarded as expressing purpose: 'to be trained by him.' It is possible also to construe **in dīsciplīnā** directly with **dedit**, in which case **Prōtagorae** is genitive. ¹⁰ diminutive of *diu* = 'a while.' ¹¹ 'pupil.'

trānscurreret et facere id vidērētur, nē relicum¹ mercēdis daret, capit cōnsilium Prōtagorās, ut tum exīstimābat, āstūtum: petere īstitit ex pactō mercēdem, litem cum Euāthlō contēstātur.

5 Et cum ad iūdicēs cōniciendae² cōsistendaeque³ causae grātiā vēnissent, tum Prōtagorās sic exōrsus est: “Dīsce,” inquit “stultissime adulēscēns, utrōque id⁴ modō fore, utī reddās quod petō, sive contrā tē prōnūntiātum erit sive prō tē. Nam, sī contrā tē līs data erit,
10 mercēs mihi ex sententiā dēbēbitur, quia ego vīcerō, sīn vērō secundum⁵ tē iūdicātum erit, mercēs mihi ex pactō dēbēbitur, quia tū vīceris.”

Ad ea respondit Euāthlus: “Potuī” inquit “huīc tuae tam ancipiti⁶ captiōnī⁷ īsse⁸ obviam, sī⁹ verba nōn
15 ipse facerem atque aliō patrōnō ūterer. Sed māius mihi in istā victōriā prōlubium¹⁰ est, cum tē nōn in causā tantum, sed in argūmentō quoque istō vincō. Dīsce igitur tū quoque, magister sapientissime, utrōque modō fore, utī nōn reddam quod petis, sive contrā mē prōnūntiātum
20 fuerit sive prō mē. Nam, sī iūdicēs prō causā meā sēserint, nihil tibi ex sententiā dēbēbitur, quia ego vīcerō; sīn contrā mē prōnūntiāverint, nihil tibi ex pactō dēbēbō, quia nōn vīcerō.”

Tum iūdicēs dubiōsum hōc inexplicābileque esse, quod
25 utrimque dīcēbātur, ratī, nē sententia sua utramcumque in partem dicta esset ipsa sēse rescinderet,¹¹ rem iniūdicā-

¹ = *reliquam mercedem*. Cf. p. 30, n. 14, and p. 43, n. 9. ² ‘state, argue.’ This meaning is rare and confined to legal formulas. ³ ‘decide.’ ⁴ *id fore* = ‘this will be the result.’ *Id* is explained by *utī . . . petō*, while *utrōque modō* is explained by the *sive . . . sive* clauses. ⁵ = *pro*: ‘in your favor.’ Cf. note on *secundum hanc sententiam*, p.

26, l. 13. ⁶ ‘subtle.’ ⁷ ‘quibble.’ ⁸ *isse obviam* = ‘to meet,’ i.e. defeat. ⁹ *sī . . . ūterer*: ‘without saying a word myself and by (merely) engaging some one else as my counsel.’ ¹⁰ = *gaudium*. ¹¹ *rescindere* is especially used of repealing or annulling laws and decisions. Translate: ‘be self-contradictory.’

tam reliquērunt causamque in diem longissimam distulērunt.¹ Sic ab adulēscēte discipulō magister ēloquentiāe inclutus suō² sibi argūmentō cōnfūtātus est et captiōnis versūtē³ excōgitātae frūstrātus⁴ fuit.

V. 9

Historia dē Croesī⁵ filiō mūtō ex Hērodoti⁶ libris.

5

Filius Croesī rēgis, cum iam fārī per aetātem⁷ posset, infāns⁸ erat et, cum iam multum adolēvisset, item nihil fārī quibat. Mūtus adeō et ēlinguis⁸ diū habitus est. Cum in patrem ēius, bellō māgnō victum et urbe⁹ in quā erat captā, hostis gladiō dēductō, rēgem esse ignōrāns, 10 invāderet, dīdūxit¹⁰ adulēscēns ōs, clāmāre nītēns, eōque nīsū atque impetū spīritūs vitium nōdumque linguae rūpit plānēque et articulātē ēlocūtus est, clāmāns in hostem, nē rēx Croesus occīderētur. Tum et hostis gladium redūxit et rēx vītā dōnātus est et adulēscēns loquī prōrsum¹¹ deinceps incēpit. Hērodotus in *Historiīs* hūius 15 memoriae scrīptor est ēiusque verba sunt, quae prīma dīxisse filium Croesī refert: **Ἀνθρωπε, μὴ κτείνε Κροίσον.*¹²

Sed et quispiam Samius āthlēta, — nōmen illi fuit

¹ 'postponed.' ² **suus sibi**, a strengthened form of *suus*, is frequent in early and in late Latin, and is found occasionally in Cicero. ³ 'subtly.' ⁴ from *frustrare*, which is less common than the deponent form *frustrari*. The genitive **captiōnis** with **frūstrātus** is noteworthy. This story is told also of Korax, a Syracusan rhetorician, and his pupil Tisias. On this occasion the judges dismissed the case with the comment, "Bad crow, bad eggs." (The Greek word *κόραξ* = 'crow.')

⁵ King of Lydia frōm 560 B.C. till conquered by Cyrus the Great

of Persia in 546. ⁶ Herodotus of Halicarnassus, a Greek city in Caria, the "Father of History," lived about 480-425 B.C. ⁷ **per aetātem**: 'so far as his age was concerned.' *Per* is here partly instrumental (cf. p. 39, n. 10), partly causal in meaning. Cf. xii. 7. 7, *per leges non licuit*. ⁸ 'tongue-tied.' How literally? ⁹ Sardis, the capital of Lydia. ¹⁰ 'stretched open.' ¹¹ **prōrsum deinceps**: 'straight on from that time.' Cf. p. 54, l. 7, *per omne inde vitae tempus*. ¹² The Greek words = *Croesum, homo, ne occideris*. Cf. *ne . . . occideretur*, l. 14.

Ἐχελουός, — cum antea nōn loquēns¹ fuisset, ob similem dicitur causam loquī coepisse. Nam cum in sacrō certamine sortitiō inter ipsōs² et adversariōs nōn bonā fidē fieret et sortem³ nōminis falsam subici⁴ animadvertisset, repentē in eum, quī id faciēbat, vidēre sēse, quid faceret, māgnū inclāmāvit. Atque is ōris vinclō solūtus per⁵ omne inde vītāe tempus nōn turbidē neque adhaesē⁶ locūtus est.

V. 14

10 Quod Apion,⁷ doctus homō, quī Plīstonicēs⁸ appellātus est, vīdisse sē Rōmae scrīpsit recōgnitiōnem inter sēse mūtūam ex⁹ vetere nōtitiā hominis et leōnis.

Apion, quī Plīstonicēs appellātus est, litteris¹⁰ homō multīs praeditus rerūque Graecārum plūrimā atque variā scientiā¹¹ fuit. Eius librī nōn incelebrēs¹² feruntur,¹³ quibus omnium fermē, quae mīrifica in Aegyptō vīsuntur audiunturque, historia comprehenditur. Sed in hīs, quae vel audisse vel lēgisse sēse dicit, fortāssean¹⁴ vitiō¹⁵ studiōque ostentātiōnis sit loquācior — est enim sāne¹⁶ quam in praedicandīs doctrīnīs suī¹⁷ vēnditātor, —

¹ loquēns fuisset = locutus esset. ² = Samios. ³ The sors, 'lot,' was a bit of wood or other material on which the names of the contestants were written. ⁴ 'substituted.' The meaning is that a name which had not been drawn was substituted for one which had been drawn. ⁵ per . . . tempus = prorsum deinceps, p. 53, ll. 15, 16. ⁶ 'stammeringly.' Contrast *plane et articulate*, p. 53, l. 13.

⁷ A Greek born in Egypt, who gained distinction at Rome as a teacher of grammar and rhetoric during the reigns of Tiberius and Claudius. ⁸ (from πλεῖστος, 'very many,' and νικη, 'victory') 'man of

many victories.' The title is a tribute to Apion's ability. ⁹ causal = 'in consequence of.' ¹⁰ litteris . . . praeditus = 'a man who possessed a wide acquaintance with literature.' ¹¹ ablative of characteristic with fuit. ¹² 'unknown.' ¹³ 'are current.' The books which Gellius has in mind were called *Aegyptiaca*. ¹⁴ fortāssean = fortasse; an archaic word. ¹⁵ vitiō . . . ostentātiōnis: 'through his love of display, which amounts to a weakness.' How literally? ¹⁶ sāne quam: 'most assuredly.' ¹⁷ 'a seller (peddler) of himself,' i.e. he was fond of 'blowing his own trumpet.' In allu-

hōc autem, quod in librō *Aegyptiacōrum* quīntō scrīpsit, neque audīsse neque lēgisse, sed ipsum sēse in urbe Rōmā vīdisse oculīs suīs cōnfirmat.

“In Circō¹ Māximō” inquit “vēnātiōnis² amplissimae pūgna populō dabātur. Eius rei, Rōmae cum forte 5 essem, spectātor” inquit “fuī. Multae ibi saevientēs ferae, māgnitudinēs³ bēstiārum excellentēs omniumque invīsītāta aut fōrma erat aut ferōcia. Sed praeter⁴ alia omnia leōnum” inquit “immānitās⁵ admirātiōnī⁶ fuit praeterque⁴ omnīs cēterōs ūnus. Is ūnus leō corporis 10 impetū et vāstitūdine terrificōque fremitū et sonōrō, torīs⁷ comīsque cervīcum fluctuantibus, animōs oculōsque omnium in sēse converterat. Introductus erat inter complūrīs cēterōs ad pūgnam bēstiārum datus servus virī cōnsulāris; eī servō Androclus nōmen fuit. Hunc ille 15 leō ubi vīdit procul, repentē” inquit “quasi admīrāns stetit ac deinde sēnsim atque placidē, tamquam nōscitābundus,⁸ ad hominem accēdit. Tum caudam mōre atque rītū adūlantium canum clēmenter et blandē movet hominisque sē⁹ corporī adiungit crūraque ēius et manūs, prope 20 iam exanimātī metū, linguā lēniter dēmulcet.¹⁰ Homō Androclus inter illa tam atrōcis ferae blandīmenta āmissum animum recuperat, paulātīm oculōs ad contuendum

sion to Apion's conceit, the emperor Tiberius used to call him *cymbalum mundi*.

¹ For a good description of a Roman circus, see Lew Wallace's *Ben Hur*, Book V, chapter XII. ² *venatio* is a technical term of the arena, denoting the contests of beasts with one another or with human beings. As a commentary on *amplissimae* we may recall the story told by Suetonius that at the formal opening of the Coliseum five thousand beasts were slain in a single day.

³ *māgnitudinēs . . . excellentēs*: 'beasts of preëminent size.' Cf. p. 56, l. 12, *camporum et arenarum solitudines*; also p. 16, n. 16. ⁴ *praeter* here = 'beyond,' and serves to express a comparison. ⁵ 'size,' especially size which inspires terror. ⁶ a predicate dative = a predicate adjective, *admirabilis*. ⁷ 'brawn.' Properly, *torus* = a bunch of any sort, as a knot on a rope, a tree, or vine; here it is used of the swelling muscles. ⁸ 'recognizing.' ⁹ *sē adiungit*: 'rubs against.' ¹⁰ 'licks.'

leōnem refert. Tum quasi mūtūā recōgnitiōne factā laetōs” inquit “et grātulābundōs vidērēs¹ hominem et leōnem.”

Eā rē prōrsus tam admīrābilī māximōs populī clāmō-
 5 rēs excitātōs dicit,² accersītumque³ ā C. Caesare Andro-
 clum quaesītamque causam, cur illī atrōcissimus leō ūnī
 parsisset.⁴ Ibi Androclus rem mīrificam nārrat atque
 admīrandam. “Cum prōvinciam” inquit “Āfricam prō-
 cōnsulārī imperiō meus dominus obtinēret, ego ibi inī-
 10 quīs ēius et cotīdiānīs verberibus⁵ ad fugam sum coāctus
 et, ut mihi ā dominō, terrae illīus praeside, tūtiōrēs late-
 brae⁶ forent, in campōrum⁷ et arēnārum sōlitūdīnēs con-
 cēssi āc, sī dēfuisset cibus, cōnsilium fuit mortem aliquō
 pactō quaerere. Tum sōle⁸ mediō” inquit “rabidō et
 15 flagrantī specum⁹ quandam nactus¹⁰ remōtam latebrō-
 samque,¹¹ in eam mē¹² penetrō et recondō. Neque multō
 post ad eandem specum vēnit hīc leō, dēbilī ūnō et
 cruentō pede, gemitūs ēdēns et murmura, dolōrem cruciā-
 tumque vulneris commiserantia.¹³” Atque illīc primō
 20 quidem cōspectū advenientis leōnis territum sibi et
 pavefactum animum dīxit. “Sed postquam intrōgres-
 sus” inquit “leō, utī¹⁴ rē ipsā appāruit, in habitāculum
 illud suum, videt mē procul dēlitēscētem,¹⁵ mītis et
 mānsuēs¹⁶ accēssit et sublātum pedem ostendere mihi et
 25 pōrgere¹⁷ quasi opis petendae grātiā vīsus est. Ibi”
 inquit “ego stirpem ingentem, vēstīgiō¹⁸ pedis ēius hae-

¹ ‘one might have seen.’ ² Sc. Apion. ³ ‘summoned.’ In **Caesare** the reference is to the reigning emperor, probably Claudius. ⁴ from *parco*. ⁵ ‘beatings.’ ⁶ ‘hiding-place.’ ⁷ Cf. p. 55, n. 3. - ⁸ In **sōle** . . . **flagrantī** there is a mixture of ideas. With *medio*, **sōle** = *die*; with *rabido et flagrantī*, it has its proper sense of ‘sun.’ ⁹ ‘cave.’ ¹⁰ (from

nanciscor) ‘having happened upon.’ ¹¹ ‘screened from observation.’ Cf. *latebrae*, l. 12. ¹² **mē penetrō** = *penetro*, an archaic construction. ¹³ ‘evincing’; literally, ‘pitying.’ Gellius is fond of strong metaphors. ¹⁴ Join with **habitāculum suum**. ¹⁵ ‘seeking to hide.’ ¹⁶ archaic for *mansuetus*, ‘tame.’ ¹⁷ = *porrigere*, ‘stretch out.’ ¹⁸ ‘sole.’

rentem, revellī conceptamque¹ saniem volnere intimō expressī accūrātiusque sine māgnā iam formīdine siccāvī penitus atque deterṣī cruōrem. Illā tunc meā operā et medellā levātus, pede in manibus meīs positō, recubuit et quiēvit atque ex eō diē triennium tōtum ego et leō in 5 eādē specū eōdemque et² vīctū vīximus. Nam, quās vērābātur ferās, membra opīmiōra ad³ specum mihi subgerēbat, quae ego, īgnis cōpiam nōn habēns, merīdiānō sōle torrēns edēbam. Sed ubi mē⁴” inquit “vītae illius ferīnae iam pertaesum est, leōne in vērātum profectō, 10 relīquī specum et viam fermē trīduī permēnsus ā mīlitibus vīsus adprehēnsusque sum et ad dominum ex Āfricā Rōmam dēductus. Is mē statim reī capitalis⁵ damnandum dandumque ad bēstiās cūrāvit. Intellegō autem” inquit “hunc quoque leōnem, mē tunc sēparātō captum, 15 grātiam⁶ mihi nunc beneficii⁷ et medicīnae⁷ referre.”

Haec Apiōn dīxisse Androclum trādit, eaque omnia scrīpta circumlātaque tabulā populō dēclārāta, atque ideō cūctīs petentibus dīmissum Androclum et poenā solūtum leōnemque eī suffrāgiīs⁸ populī dōnātum. “Posteā” inquit 20 “vidēbāmus Androclum et leōnem, lōrō⁹ tenuī revinctum, urbe tōtā circum tabernās¹⁰ īre, dōnārī aere Androclum, flōribus spargī leōnem, omnēs ubique¹¹ obviōs dīcere: *Hīc est leō hospes*¹² *hominis, hīc est homō medicus leōnis.*”

¹ ‘clotted.’ *Cruor* = ‘running blood’; *saniēs* = ‘blood clotted in the wound.’ Hence *conceptam* is really unnecessary. ² ‘even.’ ³ *ad* . . . *subgerēbat*: ‘brought to the cave and heaped up.’ ⁴ *mē* . . . *pertaesum est*: ‘I became heartily sick of this wild life.’ ⁵ A *res capitalis* is a matter or charge which affects the *caput*, i.e. the civil status, or, as here, the life of an individual. For the genitive cf. *inpolitiae notabatur*, p. 46, l. 20, and the note there.

⁶ *grātiam referre* = ‘to thank.’

⁷ The genitives qualify *grātiam*. Render: ‘thanks for the kindness I had done him by curing his wound.’ ⁸ ‘votes.’ ⁹ Cf. p. 33, n. 5. ¹⁰ ‘shops.’ Here perhaps the reference is especially to wine-shops, which were common features of Roman streets, if we may judge from the ruins of Pompeii. ¹¹ *ubique obviōs* = *qui ubique eis obviū venerunt*. ¹² = *amicus*.

VI. 5

Historia dē Polō histriōne¹ memorātū digna.

Histriō in terrā Graeciā fuit fāmā celebrī, quī gestūs² et vōcis clāritūdine et venustāte cēteris antistābat — nōmen fuisse āiunt Polum — tragoediās poētārum nōbīlium
5 scītē atque assevērātē³ āctitāvīt. Is Polus ūnicē amātum filium morte amīsīt. Eum lūctum quoniam satis vīsus est ēlūxisse, rediit ad quaestum artis.

In eō tempore Athēnīs *Ēlectram* Sophoclis⁴ āctūrus gestāre ūrnam quasi⁵ cum Orestī ossibus dēbēbat. Ita
10 compositum fābulae argūmentum⁶ est, ut velutī frātris reliquiās ferēns *Ēlectra* complōret commisereāturque interitum⁷ ēius exīstimātum. Igitur Polus, lūgubrī habitū *Ēlectrae* indūtus,⁸ ossa atque ūrnam ē sepulcrō tulit filiī et, quasi Orestī amplexus, opplēvit⁹ omnia nōn simulā-
15 crīs¹⁰ neque imitāmentīs, sed lūctū atque lāmentīs vērīs¹¹ et spīrantibus.¹² Itaque cum agī fābula vidērētur, dolor¹³ āctus est.

¹ 'actor.' ² *gestūs* is to be taken with *venustāte*, *vōcis* with *clāritūdine*. Translate: 'in grace of gesture and distinctness of enunciation.' In the theaters of Greece and Rome the play of the features, on which modern actors rely so largely, was entirely precluded by the huge masks worn by the actors. Everything therefore depended on the actor's voice and gestures. The size of the theaters (which often accommodated from 15,000 to 30,000 persons) rendered a loud, sonorous utterance necessary. Much of the play was sung or delivered in recitative, and the actor was often required to take both male and female parts in the same play. Hence musical training was essential, and

ancient authors, in speaking of actors, lay especial emphasis upon the quality of their voices, often using language "which at the present day would seem more appropriate to a notice of an operatic singer." ³ 'earnestly.' ⁴ The great Athenian tragic poet (495-405 B.C.). ⁵ *quasi . . . ossibus*: 'supposed to contain the bones.' So in l. 10 *veluti ferens* = 'thinking that she was carrying.' Cf. also l. 14, *quasi amplexus*, and the use of *tamquam*, p. 22, n. 4. ⁶ 'plot.' ⁷ = *mortem*. ⁸ 'clad in.' ⁹ 'made the whole theater ring.' ¹⁰ sc. *luctūs* (genitive). ¹¹ *vērīs* is to be taken also with *lūctū*. ¹² = 'living,' i.e. 'genuine.' ¹³ *dolor*, 'real grief,' is contrasted with *fābula*, which = (1) 'a play,' and (2) 'fiction.'

VII. 3

Historia sūmpta ex librīs Tūberōnis¹ dē serpente invīsītātae
longitūdinis.

Tūberō in *Historiīs* scrīptum relīquit bellō primō
Poenicō Atilium² Rēgulum cōnsulem in Āfricā, castrīs
apud³ Bagradam⁴ flūmen positīs, proelium grande atque
ācre fēcisse adversus ūnum⁵ serpentem in illīs locīs sta-
bulantem⁶ invīsītātae inmānitātis, eumque māgnā tōtūs
exercitūs cōnflīctiōne balistīs⁷ atque catapultīs diū oppū-
gnātum, ēiusque interfectī corium⁸ longum pedēs centum
et vīgintī Rōmam mīsisse.

10

VII. 4

Quid idem Tūberō novae⁹ historiae dē Atiliō Rēgulō ā Carthāginiēnsi-
bus captō litterīs mandāverit; quid etiam Tuditānus¹⁰ super eodem
Rēgulō scrīpserit.

Quod satis celebre¹¹ est dē Atiliō Rēgulō, id nūperrimē
lēgimus scrīptum in Tuditānī librīs: Rēgulum¹² captum
ad ea, quae in senātū Rōmae dīxit suādēns, nē captīvī
cum Carthāginiēnsibus permūtārentur, id quoque addi-
disse, venēnum sibi Carthāginiēnsēs dedisse, nōn prae-
sentārium,¹³ sed ēiusmodī quod mortem in¹⁴ diem prōferret,

¹ Q. Aelius Tubero, a jurist and historian of the first century B.C.

² M. Atilius Regulus Serranus, who was defeated and taken prisoner by the Carthaginians in Africa in 255 B.C. ³ 'near.' ⁴ a river not far from Carthage. ⁵ ūnum is here practically an indefinite article. So *quidam* is often used. Cf. German *ein* 'one, a,' and French and Italian *un*. ⁶ 'living.' So *stabulum* originally denoted a dwelling, whether for man or beast. ⁷ The *ballistae* were used for throwing stones, the

catapultae for shooting arrows. ⁸ 'skin.'

⁹ 'strange.' ¹⁰ C. Sempronius Tuditanus, consul 129 B.C., wrote Histories in annalistic fashion (p. 28, n. 5). ¹¹ 'well-known.' ¹² Tradition says that Regulus was sent to Rome in 251 B.C. to negotiate an exchange of prisoners. Before leaving Carthage he bound himself by an oath to return unless the exchange was effected. ¹³ 'immediate in effect.' ¹⁴ *in diem prōferret*: 'postponed for a time.'

eō cōnsiliō, ut vīveret quidem tantisper quoad fieret permūtātīō, post autem grassante¹ sēnsim venēnō contābēsceret.²

Eundem Rēgulum Tūberō in *Historiis* redisse Carthāginem novisque exemplōrum³ modis excruciatum ā Poenīs dicit. “In ātrās,” inquit, “et profundās tenebrās eum claudēbant ac diū post, ubi erat vīsus sōl ārdentissimus, repentē ēdūcēbant et adversus īctūs sōlis oppositum continēbant atque intendere in caelum oculōs cōgēbant. Palpebrās⁴ quoque ēius, nē cōnīvēre⁵ posset, sūrsum ac deorsum dīductās⁶ īnsuebant.” Tūditānus autem somnō diū prohibitum atque ita vītā prīvātum refert, idque ubi Rōmae cōgnitum est, nōbilissimōs Poenōrum captīvōs liberīs Rēgulī ā senātū dēditōs et ab hīs in armariō⁷ mūricibus⁸ praefixō dēstitūtōs⁹ eādemque īnsomniā cruciatōs interisse.

VII. 10

Historia super Euclidā¹⁰ Sōcraticō, cūius exemplō Taurus¹¹ philosophus hortārī adulēscētēs suōs solitus ad philosophiam nāviter¹² sectandam.

Philosophus Taurus, vir memoriā nostrā in dīsciplinā¹³ Platōnicā celebrātus, cum aliīs bonīs multīs salūbribusque exemplīs hortābātur ad philosophiam capessendam,¹⁴ tum vel māximē istā rē iuvenum animōs expergēbat,¹⁵ Euclidem quam dīcēbat Sōcraticum factitāvisse. “Dē-

¹ *grassari* = ‘to move,’ ‘proceed’; here to ‘permeate the system.’
² ‘waste away.’ ³ ‘punishments,’ especially such as were meant to be ‘examples,’ i.e. warnings, to others.
⁴ ‘eyelids.’ ⁵ Cf. p. 27, n. 9. ⁶ *dīductās īnsuebant* = *dīducebant et īnsuebant* (‘sewed fast’). ⁷ ‘box.’
⁸ Properly, *murex* denotes the shell-fish from which purple dye was obtained. Here *mūricibus* = jagged

bits of stone, or perhaps iron spikes.
⁹ ‘placed,’ i.e. ‘confined,’ a rare meaning.

¹⁰ A distinguished philosopher (about B.C. 400) not to be confounded with Euclid, the famous mathematician, who taught at Alexandria about a century later. ¹¹ Introduction, § 6. ¹² ‘energetically.’ ¹³ ‘study.’
¹⁴ ‘pursuing.’ Cf. *sectandam* in the title. ¹⁵ ‘strove to awaken.’

crētō” inquit “suō Athēniēnsēs cāverant, ut quī Megaris¹ cīvis esset, sī intulisse² Athēnās pedem prēnsus esset, ut ea rēs eī hominī capitālis esset; tantō Athēniēnsēs” inquit “odiō flagrābant finitimōrum hominum Megarēnsium. Tum Euclidēs, quī indidem Megaris erat quī-⁵ que ante id dēcrētum et esse Athēnis et audire Sōcratem cōnsuēverat, postquam id dēcrētum sānxērunt, sub noctem, cum advesperāsceret, tunicā longā muliebri indūtus³ et palliō⁴ versicolōre⁵ amictus³ et caput ricā⁶ vēlātus, ē domō suā Megaris Athēnās ad Sōcratem commeābat, ut¹⁰ vel noctis aliquō tempore cōsiliōrum sermōnumque eius fieret particeps, rūsusque sub lūcem mīlia passuum paulō amplius vīginti eādem veste illā tēctus redībat. At nunc,” inquit “vidēre est⁷ philosophōs ūltrō currere, ut doceant, ad forēs iuvenum dīvitum eōsque ibi sedēre¹⁵ atque opperiri⁸ prope ad merīdiem, dōnec dīscipulī nocturnum omne vīnum ēdormiant.”⁹

IX. 3

Epistula Philippī¹⁰ rēgis ad Aristotelem¹¹ philosophum super Alexandrō recēns¹² nātō.

Philippus, Amyntae filius, terrae Macedoniae rēx,²⁰ cuius virtūte indūstriāque Macetae¹³ locuplētissimō imperiō aucti gentium¹⁴ nātiōnumque¹⁵ multārum potiri coepe-

¹ Ablative of *Megara*, *Megarorum*, the capital of Megaris, a small district of Greece lying between Attica and Corinth. ² Join with *prēnsus esset*. Gellius is fond of odd uses of the infinitive. Note also the tense of *intulisse*. We would say: ‘if any one were caught setting foot.’ Another evidence of exactness is to be seen in the case of *Athēnās*. ³ Cf. p. 58, n. 8. ⁴ ‘cloak.’

⁵ ‘parti-colored.’ ⁶ ‘veil.’ ⁷ ‘it is possible.’ ⁸ = *manere*. ⁹ ‘sleep off.’

¹⁰ Cf. p. 49, n. 1. ¹¹ The distinguished Athenian philosopher (384-322 B.C.), a pupil of Plato and author of many valuable works. A good story is told of him by Gellius xiii. 5 (p. 73). ¹² adverb = *nuper*. Alexander was born in 356 B.C. ¹³ a rare form, mainly poetic = *Macedones*. ¹⁴ ‘nations.’ ¹⁵ ‘tribes.’

rant et cūius vim atque arma tōtī Graeciae cavenda¹ metuendaque inclitae illae Dēmostenis ōrātiōnēs² cōn-
 tiōnēsque³ vōcificant,⁴ is Philippus,⁵ cum in omnī ferē
 5 tempore negōtiis bellī victōriisque adfectus exercitusque
 esset, ā liberālī tamen Mūsā et ā studiis hūmānitātis num-
 quam⁶ āfuit, quīn⁷ lepidē cōmiterque plēraque et faceret
 et dīceret. Feruntur adeō⁸ librī epistolārum eius, mundi-
 tiae⁹ et venustātis et prūdētiaē plēnārum, velut sunt
 illae lītterae,¹⁰ quibus Aristotelī philosophō nātum esse
 10 sibi Alexandrum nūntiāvit.

Ea epistula, quoniam cūrae¹¹ diligētiaēque in¹² liberō-
 rum dīsciplīnās hortāmentum est, exscribēnda vīsa est ad
 commonendōs parentum animōs. Expōnēnda¹³ est igitur
 ad hanc fermē sententiam :

15 “Philippus Aristotelī salūtem¹⁴ dīcit.

“Fīlium mihi genitum scītō. Quod¹⁵ equidem dīs
 habeō grātiam, nōn proinde quia nātus est, quam prō eō,
 quod nāscī contigit temporibus vītāe tuae. Spērō enim
 fore, ut ēductus ēruditusque ā tē dīgnus¹⁶ existat et
 20 nōbis et rērum istārum susceptiōne.”

¹ Sc. esse. **Cavenda** and **metu-
 enda** are plural, as agreeing with
 the *two* subjects, **vim** and **arma**,
 both of which denote *things*. ² The
 famous Philippic and Olynthiac ora-
 tions, by which Demosthenes (384-
 322 B.C.), the greatest orator of the
 ancient world, sought to open the
 eyes of his countrymen to the de-
 signs of Philip, and to induce them to
 take measures for their own safety.
³ ‘speeches.’ For another meaning
 see p. 42, n. 8. ⁴ = *declarant*. ⁵ **is**
Philippus ‘this Philip,’ resumes the
Philippus of p. 61, l. 20, after the
 break made by the two relative
 clauses *cuius . . . coeperant* and *cuius*
vocificant. ⁶ **numquam āfuit**: ‘was

never a stranger to.’ ⁷ **quīn . . .
 dīceret** = *ut non diceret*. The sub-
 junctive denotes result. ⁸ ‘in fact.’
⁹ Cf. p. 29, n. 10. ¹⁰ Here, as often,
 of a single letter. Cf. *epistula*, l. 11,
 and in the title. ¹¹ Objective geni-
 tive with **hortāmentum** = ‘incentive
 to.’ ¹² **in . . . disciplīnās**: ‘in the
 direction of, towards the training of
 children.’ For the plural *discipli-
 nas*, see p. 16, n. 5. ¹³ ‘translated.’
 The original letter was, of course,
 in Greek. ¹⁴ Cf. p. 24, n. 2. ¹⁵ ad-
 verbial accusative = *de quo*, or
propter quod. ¹⁶ **dīgnus . . . suscep-
 tiōne**: ‘prove himself a worthy
 son, and worthy to wield that power
 (which will one day be his).’

IX. 11

Dē Valeriō Corvīnō; et unde Corvīnus.¹

Dē Māximō Valeriō,² qui Corvīnus appellātus est ob³ auxilium prōpūgnātiōnemque corvī ālitis, haut quisquam est nōbīlium scrīptōrum, quī secus⁴ dīxerit. Ea rēs prōsus mīranda sic profectō est in librīs Annālībus memo- 5 rāta: Adulēscēns tālī⁵ genere ēditus, L. Fūriō, Claudiō Appiō cōsulibus fit tribūnus militāris. Atque in eō tempore cōpiae Gallōrum ingentēs agrum Pomptīnum⁶ insēderant instruēbanturque aciēs ā cōsulibus dē⁷ vī ac multītūdine hostium satis⁸ agentibus. Dux intereā Gal- 10 lōrum, vāstā et arduā prōcēritāte⁹ armīsque aurō prae- fulgentibus, grandia¹⁰ ingrediēns et manū tēlum reciprocāns¹¹ incēdēbat perque¹² contemptum et superbiam circums- pi- ciēns dēspiciēnsque omnia, venīre iubet et congregī, sī quis pūgnāre sēcum ex omnī Rōmānō exercitū auderet. 15 Tum Valerius tribūnus, cēterīs inter metum pudōremque ambiguīs,¹³ impetrātō¹⁴ prius ā cōsulibus, ut in Gallum tam ināniter adrogantem pūgnāre sēse permitterent, prō- greditur intrepidē modestēque obviam; et congregiuntur et cōsistunt et cōnserēbantur iam manūs. Atque ibi 20

¹ Sc. *appellatus sit in hoc capitulo demonstratur.* ² M. Valerius Maximus Corvinus was six times consul, twice dictator. The incident of this chapter occurred in 349 B.C. (cf. p. 64, l. 9). ³ *ob . . . ālitis = quod corvus eum auxiliatus erat et propugnarat.* For the pleonasm in *corvī ālitis* cf. iii. 6. 2 *palmae arboris.* ⁴ = *aliter.* The meaning is that all writers agree in their versions of the incident. ⁵ *tālī genere ēditus*: 'sprung from such a family.' Cf. the colloquial, "I was that angry I couldn't speak." ⁶ A

marshy district in Latium, south of Rome. ⁷ causal. Cf. *ex*, p. 54, n. 9. ⁸ Cf. p. 23, n. 6. ⁹ 'height.' ¹⁰ *grandia ingrediēns*: 'stalking about with giant strides.' Note the alliteration and the cognate accusative. It must be apparent even to the most casual reader of Gellius that he is extraordinarily fond of alliteration and assonance. ¹¹ 'brandishing.' ¹² *per* with the accusative often = an adverb of manner. ¹³ 'wavering.' ¹⁴ 'consent having been secured'; an impersonal ablative absolute, a construction common in post-classical Latin.

vīs quaedam dīvīna fit: corvū repentē inprōvīsus advolat et super galeam tribūnī insisit atque inde in adversārī ōs atque oculōs pūgnāre incipit; insilībat,¹ obturbābat et unguibus manum laniābat² et prōspectum ālīs arcēbat
 5 atque, ubi satis saevierat, revolābat in galeam tribūnī. Sic tribūnus, spectante utrōque exercitū, et suā virtūte nīxus et operā ālītis prōpūgnātus, ducem hostium ferōcissimum vīcit interfēcitque atque ob hanc causam cōgnōmen habuit Corvīnus. Id factum est annīs quadringentīs
 10 quīnque post Rōmam conditam.

Statuam Corvīnō istī Dīvus³ Augustus in forō suō statuendam cūrāvit. In ēius statuæ capite corvī simulācrum est, reī pūgnaeque, quam dīximus, monimentum.

IX. 13

Verba ex *Historiā* Claudī⁴ Quadrīgārī, quibus Mānlī⁵ Torquātī, nōbilis
 15 adulēscēntis, et hostis Gallī prōvocantis pūgnam dēpinxit.

Titus Mānlius summō locō nātus adprīmēque⁶ nōbilis fuit. Eī Mānliō cōgnōmentum factum est Torquātus. Causam cōgnōmentī fuisse accēpimus torquis⁷ ex aurō induviēs, quam ex hoste, quem occīderat, dētrāctam induit.
 20 Sed quis hostis et quid genus, quam formīdandae vāstitātis et quantum⁸ insolēns prōvocātor et cuīmodi⁹ fuerit pūgnā dēcertātum, Q. Claudius primō *Annālium* pūrissimē¹⁰ atque inlūstrissimē¹¹ simplicīque et incōmptā¹² ōrā-

¹ archaic for *insiliebat*. ² 'tore.'
³ *Dīvus* is the regular epithet attached to the names of the dead emperors. Imitating the example set by Julius Caesar, Augustus built a forum, containing a splendid temple dedicated to Mars Ultor, part of which yet remains.

⁴ Cf. p. 23, n. 3. ⁵ T. Manlius Torquatus was twice dictator and thrice consul. The fight referred to by Gellius was fought in 361 B.C. ⁶ 'ex-

ceedingly.' ⁷ 'necklace'; genitive with *induviēs*, which = 'ornament.' Note also that *induvies* is acc. plur., and that the word occurs nowhere else in Latin. ⁸ Adverbial accusative with *insolēns*. ⁹ = *quali*. Cf. p. 15, n. 5. ¹⁰ 'with the greatest elegance.' Cf. the noun *munditia* (p. 29, n. 10), which = (1) 'neatness,' then (2) 'elegance.' ¹¹ 'with the greatest clearness.' Cf. *luce*, p. 29, l. 17. ¹² 'unadorned,' i.e. artless, natural.

tiōnis antīquae suāvitate dēscripsit. Quem locum ex eō librō philosophus Favōrīnus¹ cum legeret, nōn minōribus quatī adficique animum suum mōtibus² pulsibusque dicēbat, quam sī ipse cōram dēpūgnantēs eōs spectāret.

Verba Q. Claudī, quibus pūgna ista dēpicta est, adscripsī: Cum³ interim Gallus quīdam nūdus⁴ praeter scūtum et gladiōs duōs torque atque armillīs⁵ decorātus prōcēssit, quī et vīribus et māgnitudine et adulēscentiā simulque virtūte cēteris antistābat. Is māximē proeliō commōtō atque utrīsque summō studiō pūgnantibus, manū 10 sīgnificāre⁶ coepit utrīsque quiēscerent. Pūgnae facta pausa est. Extemplō silentiō factō cum vōce māximā conclāmat, sī quis sēcum dēpūgnāre vellet, utī prōdīret. Nēmō audēbat propter māgnitudinem atque inmānitatem faciēs.⁷ Deinde Gallus inrīdēre coepit atque linguam 15 exsertāre. Id⁸ subitō perdolitum est cuīdam Titō Mānliō, summō genere gnātō, tantum flāgitium⁹ cīvitātī adcidere, ē tantō exercitū nēminem prōdīre. Is, ut dicō, prōcēssit neque passus est virtūtem Rōmānam ab Gallō turpiter spoliārī. Scūtō pedestri¹⁰ et gladiō¹¹ Hispānicō 20 cinctus¹² contrā Gallum cōstitit. Metū¹³ māgnō ea congressiō in ipsō pontī,¹⁴ utrōque exercitū īnspectante, facta est. Ita, ut ante dixī, cōstitērunt: Gallus suā dīsci-

With the praise accorded here to Quadrigarius, compare the Introduction, § 4.

¹ Introduction, § 5. ² **mōtibus pulsibusque**: 'violent emotions.'

³ Before **cum** supply some phrase like *Galli contra Romanos pugnabat*.

⁴ i.e. without defensive armor.

⁵ 'armlets.' ⁶ = *hortari, imperare*, and hence followed by (ut) **quiēscerent**. ⁷ an old genitive = *faciei*. ⁸ **Id** . . . **Mānliō**: 'this cut a certain M. to the heart.'

⁹ Cf. p. 27, n. 4. ¹⁰ The infantry shield was of wood, covered with raw hide. It was four feet long

and two and one half wide. ¹¹ **gladiō Hispānicō**: Quadrigarius has apparently committed a blunder here. In 361 B.C., when this fight took place, the Romans had little, if any, knowledge of Spain. He is thinking, probably, of the straight, two-edged, and dagger-like weapon which the Romans adopted from the Spaniards about the time of Hannibal. ¹² = *armatus*. ¹³ **Metū māgnō**: 'amid great anxiety'; an ablative of attendant circumstance. ¹⁴ This bridge crossed the river Anio, a tributary of the Tiber, about four miles from Rome.

plīnā¹ scūtō prōiectō cunctābundus;² Mānlius, animō magis quam arte cōnfīsus, scūtō scūtum percussit atque statum³ Gallī conturbāvit. Dum sē Gallus iterum eōdem pactō cōstituere studet, Mānlius iterum scūtō scūtum
 5 percutit atque dē locō hominem iterum dēiēcit; eō pactō eī⁴ sub Gallicum gladium succēssit atque Hispānicō pectus hausit;⁵ deinde continuō umerum dextrum eōdem concēssū⁶ incidit neque recēssit ūsquā, dōnec subvertit, nē Gallus impetum in ictū habēret. Ubi eum ēvertit,
 10 caput praecīdit, torquem dētrāxit eamque sanguinulentam sibi in collum inpōnit. Quō ex factō ipse posterīque eius Torquātī sunt cōgnōminātī.

X. 10

Quae eius rei causa sit, quod et Graecī veterēs et Rōmānī ānulum⁷ hōc digitō gestāverint, quī est in manū sinistra minimō proximus.

15 Veterēs Graecōs ānulum habuisse in digitō accēpimus⁸ sinistrae manūs, quī minimō est proximus. Rōmānōs quoque hominēs āiunt sic plērumque ānulis ūsitātōs. Causam esse hūius rei Apiōn⁹ in librīs Aegyptiacīs hanc dīcit, quod īnsectīs apertisque hūmānīs corporibus, ut
 20 mōs in Aegyptō fuit, quās¹⁰ Graecī ἀνατομὰς¹¹ appellant, repertum est, nervum quendam tenuissimum ab eō ūnō

¹ 'custom.' ² literally, 'hesitating,' i.e. acting on the defensive. ³ 'position'; a term of the arena. ⁴ eī . . . succēssit: 'he succeeded in getting under.' *Successit* is impersonal. The Gallic sword was long and so useless at close quarters. ⁵ = *vulneravit*. The idea suggested by this word is that of *draining* the life-blood of one's foe. ⁶ 'permission,' i.e. opportunity. The meaning is that the Gaul, by suffering M. to dislodge him, gave him an opportunity to pierce his breast, and then his shoulder.

⁷ 'ring.' ⁸ Sc. *auribus*, and render 'heard.' ⁹ Cf. p. 54, ll. 12-16. ¹⁰ 'which (operations)', i.e. the cutting and opening. The relative is feminine, because attracted into the gender of the predicate noun ἀνατομὰς, which is accus. plur. feminine. Such attraction is normal in Latin. Cf. above, l. 18, where *hanc* is feminine to agree with *causam*, though in theory it should be neuter, because explained by the clause *quod . . . pervenire*. ¹¹ 'dissections.'

digitō, dē quō dīximus, ad cor hominis pergere āc pervenire; proptereā nōn īnscītum¹ vīsum esse, eum potissimum digitum tālī honōre decorandum, quī continēns et quasi cōnexus esse cum prīncipātū cordis vidērētur.

X. 27

Historia dē populō Rōmānō dēque populō Poenicō, quod parī propemodum vigōre fuerint aemulī. 5

In litterīs² veterībus memoria exstat, quod pār quondam fuit vigor et ācritūdō amplitūdōque populī Rōmānī atque Poenī. Neque inmeritō aestimātum.³ Cum aliīs quidem populīs dē⁴ ūnīuscūiusque rēpublicā, cum Poenīs 10 autem dē omnium terrārum imperiō dēcertātum.³

Eius rei specimen est in illō⁵ utrīusque populī verbō factōque: Q. Fabius, imperātor Rōmānus, dedit⁶ ad Carthāginiēnsēs epistulam. Ibi⁷ scriptum fuit, populū Rōmānum mīsisse ad eōs hastam et cādūceum,⁸ signa duo 15 bellī aut pācis, ex quīs⁹ utrum vellent ēligere; quod ēlēgissent, id ūnum ut esse missum exīstimārent. Carthāginiēnsēs respondērunt, neutrum sēsē ēligere, sed posse, quī adtulissent, utrum māllent relinquere; quod¹⁰ reliquissent, id sibi prō¹¹ ēlectō futūrum. 20

M. autem Varrō nōn hastam ipsam neque ipsum cādūceum missa dicit, sed duās tesserulās,¹² in quārum alterā cādūceum, in alterā hastae simulācra fuerint incīsa.

¹ = *absurdum*.

² Cf. p. 39, n. 9; also *monumentis* in the title of iv. 12 (p. 46).

³ *Sc. est.* ⁴ *decertare de* is an idiomatic way of saying, 'The stake involved in the contest was.' ⁵ 'the following,' a meaning which the word often bears. ⁶ 'despatched'; it is construed here with *ad* and the accusative because of the idea of motion implied. ⁷ = *in ea epistula*. ⁸ a

herald's staff, consisting of a stick of olive wood, ornamented with garlands, or ribbons. ⁹ = *quibus*, a usage confined to archaic and colloquial Latin. ¹⁰ *quod . . . futūrum*: in the direct discourse this would read: *quod reliqueritis, id nobis pro electo erit*. ¹¹ 'in the place of (i.e. equivalent to) our own choice.' ¹² 'tokens'; properly, little tickets or slabs of wood or metal.

XI. 8

Quid sēserit dīxeritque M. Catō dē Albīnō,¹ quī homō² Rōmānus Graecā ōrātiōne rēs Rōmānās, veniā³ sibi ante eius imperitiae⁴ petītā, composuit.

Iūstē venustēque admodum reprehendisse dicitur Au-
 5 lum Albīnum M. Catō. Albīnus, quī cum L. Lūcullō
 cōsul fuit, rēs Rōmānās ōrātiōne Graecā scrīptitāvit.
 In eius historiae p̄ncipiō scrīptum est ad hanc senten-
 tiam: nēminem suscēnsēre sibi convenīre,⁵ sī quid in hīs
 librīs parum compositē⁶ aut minus ēleganter scrīptum
 10 foret; “Nam sum” inquit “homō Rōmānus nātus in
 Latiō, Graeca ōrātiō ā nobīs aliēnissima est,” ideōque
 veniam grātiamque⁷ malae existimātiōnis, sī quid esset
 errātum, pōstulāvit. Ea cum lēgisset M. Catō: “Nē⁸
 tū,” inquit “Aule, nimium nūgātor⁹ es, cum¹⁰ māluistī cul-
 15 pam dēprecārī quam culpā vacāre. Nam petere veniam
 solēmus, aut cum inprudentēs errāvimus aut cum com-
 pulsī peccāvimus. Tē” inquit “ōrō tē, quis perpulit,
 ut id committerēs, quod,¹¹ priusquam facerēs, peterēs, ut
 ignōscerētur?” Scrīptum hōc est in librō¹² Cornēli
 20 Nepōtis *Dē Inlūstribus Virīs XIII.*

¹ A. Postumius Albinus, consul 151 B.C. “Albinus was a zealous advocate of the Hellenizing movement.” Long before his time Fabius Pictor, the earliest of the Annalists, had written in Greek.
² ‘though a Roman.’ ³ ‘pardon.’
⁴ ‘unskillfulness.’ **ēius** = ‘therein’ (i.e. *Graeca oratio*) is objective genitive with **imperitiae**. ⁵ = *oportere*.
⁶ ‘skillfully.’ ⁷ **grātiam . . . existimātiōnis**: ‘exemption from adverse criticism.’ ⁸ An affirmative particle = ‘verily,’ ‘assuredly.’ It is used especially with personal pronouns,

and must be carefully distinguished from the interrogative *ne* and the negative *ne*. ⁹ A frequent term of abuse: ‘a good for naught.’ ¹⁰ Cf. p. 34, n. 5. ¹¹ **quod** here has a double function. In part it serves to introduce the consecutive subjunctive **peterēs**; in part it supplies the object to **facerēs**, as well as the subject to **ignōscerētur**. The whole = *ut id* (i.e. *tale*) *committeres ut id priusquam faceres peteres ut ignosceretur*. ¹² This work is commonly called “The Lives of Cornelius Nepos.”

XI. 9

Historia dē lēgātīs Milēsīs¹ ac Dēmosthene rhētore in librīs Critolāi² reperta.

Critolāus scrīpsit lēgātōs Milētō pūblicae³ reī causā vēnisse Athēnās (fortāsse⁴ an dīxerit auxiliū petendī grātiā). Tum quī prō sēse verba facerent,⁵ quōs vīsum⁶ erat, advocāvisse; advocātōs, utī erat mandātum, verba prō Milēsīīs ad populum fēcisse, Dēmostenēn Milēsīōrum pōstulātīs ācriter respondisse, neque Milēsīōs auxiliō dīgnōs neque ex rēpūblicā⁷ id⁸ esse contendisse: rem in posterum diem prōlātā.⁹ Lēgātōs ad Dēmostenēn¹⁰ vēnisse māgnōque opere ōrāsse, utī¹⁰ contrā nē¹⁰ dīceret; eum pecūniā petīvisse et quantam petīverat abstulisse. Postrīdiē, cum rēs agī dēnuō¹¹ coepta esset, Dēmostenēn, lānā¹² multā collum cervicēsque circumvolūtum, ad populum prōdīsse et dīxisse, sē synanchēn¹³ patī, eō contrā¹⁵ Milēsīōs loquī nōn quīre. Tum ē populō ūnum exclāmāsse, nōn *synanchēn*, quod¹⁴ Dēmostenēs paterētur, sed *argyranchēn*¹⁵ esse.

Ipse etiam Dēmostenēs, ut īdem Critolāus refert, nōn id posteā concēlāvit; quīn¹⁶ glōriāe¹⁷ quoque hōc sibi¹⁷ 20

¹ = *Milesiis*, l. 7. Cf. *principis*, p. 27, l. 19. Miletus was a Greek city in Asia, near the mouth of the river Maeander. ² A famous Peripatetic philosopher of the second century B.C., born at Phaselis in Lycia. ³ *pūblicae reī causā*: 'on some public business.' ⁴ *fortāsse an dīxerit*: 'he may perhaps have said.' Cf. p. 54, n. 14. ⁵ subjunctive as expressing the purpose of *advocāvisse*. ⁶ With *vīsum erat* sc. *eis advocare*; as the subject of *advocāvisse* sc. *Milesios*. *advocātōs* = 'eos qui a Milesiis advocati essent.' ⁷ Cf. p. 30, n. 7. ⁸ = *Milesiis auxilium dare*.

⁹ 'postponed.' ¹⁰ Cf. p. 31, n. 2. ¹¹ 'anew.' ¹² *lānā* . . . *circumvolūtum*: 'with his neck and throat enveloped in many folds of woolen cloth.' How literally? *collum* and *cervicēs*, modifying *circumvolūtum*, are examples of the so-called Greek accusative of specification. This construction is most frequent in poetry and post-classical prose. ¹³ 'quinsy,' 'sore throat.' ¹⁴ *quod* . . . *paterētur* = 'his complaint,' and is subject of *esse*. ¹⁵ *argyranche* = 'silver quinsy,' is formed after the analogy of *synanche*. ¹⁶ = *immo vero*, 'nay.' ¹⁷ dative.

adsignāvit. Nam cum interrogāset Aristodēmum, actōrem fābulārum, quantum mercēdis utī ageret accēpisset, et Aristodēmus “Talentum”¹ respondisset, “At ego plūs” inquit “accēpī, ut tacērem.”

XII. 8

5 Reditiōnēs in grātiā² nōbīlium virōrum memorātū dignae.

P. Africānus superior³ et Tiberius Gracchus,⁴ Tiberiū⁵ et C.⁵ Gracchōrum⁶ pater, rērum gestārum māgnitūdine et honōrum⁷ atque vītae dīgnitāte inlūstrēs virī, dissēnsērunt saepenumerō dē⁸ rēpūblicā et eā sīve quā aliā rē⁹ 10 nōn amīcī fuērunt. Ea simultās¹⁰ cum diū mānsisset et sollemnī diē epulum¹¹ Iovī libārētur¹² atque ob id sacrificium senātus in Capitoliō epulārētur, fors fuit, ut aput eandem mēnsam duo illī¹³ iūctim locārentur. Tum, quasi¹⁴ diīs inmortalibus arbitris in convīviō Iovis Optimī 15 Māximī dexterās eōrum condūcentibus, repentē amīcisimī factī. Neque solum amīcītia incepta, sed adfīnitās simul īstitutā; nam P. Scīpiō filiam virginem habēns iam virō mātūram, ibi¹⁵ tunc eōdem in locō dēspondit eam Tiberiō Gracchō, quem probāverat ēlēgeratque explorātis- 20 simō¹⁶ iūdicīi tempore, dum inimīcus esset.

¹ Cf. p. 48, n. 14.

² ‘Friendship’; **reditiōnēs in grātiā** = ‘reconciliations.’ ³ Cf. p. 41, n. 11. ⁴ Ti. Sempronius Gracchus, who won a triumph by his exploits in Spain, 178 B.C. ⁵ The celebrated Tribunes, who held office in 133 and 123 B.C. respectively. ⁶ The plural is regular in cases like this, where two men of the same family are mentioned and their names connected by *et*. ⁷ ‘official positions.’ ⁸ **dē rēpūblicā**: ‘on political questions.’ ⁹ ablative of

cause. ¹⁰ ‘quarrel.’ ¹¹ genitive plural with **diō**: ‘on a solemn feast day.’ ¹² ‘libations were being offered’; an impersonal passive. ¹³ **illī iūctim locārentur**: ‘places were assigned them close together.’ ¹⁴ **quasi . . . condūcentibus**: ‘from the feeling that (*quasi*) the gods as witnesses (**arbitris**), etc.’ For this use of *quasi* see p. 58, n. 5. ¹⁵ **ibi . . . locō**: colloquial fulness of expression. We might render by ‘right there on the spot.’ ¹⁶ ‘most reliable.’

Aemilius quoque Lepidus et Fulvius Flaccus,¹ nōbili genere amplissimisque honōribus ac summō locō in cīvitate praediti, odiō inter sēse gravī et simultate diūtina cōnfectātī sunt. Postea populus eōs simul cēnsōrēs facit. Atque illi, ubi vōce praecōnis² renūtiātī³ sunt, ibidem 5 in Campō⁴ statim, nōndum dīmissā cōntiōne, ūltrō uterque et parī voluntate coniūctī complexique sunt, exque eō diē et in ipsā cēnsūrā et postea iūgi⁵ concordia fīdissimē amīcissimēque vīxerunt.

XII. 12

Facēta respōnsiō M. Cicerōnis amōlientis⁶ ā sē crīmen⁷ manifesti 10 mendācii.

Haec⁸ quoque dīsciplīna⁹ rhētorica est, callidē et cum āstū¹⁰ rēs crīminōsās citrā¹¹ perīculum cōnfitērī, ut¹² sī obiectum¹³ sit turpe aliquid, quod negārī nōn queat, respōnsiōne ioculārī ēlūdās¹² et rem faciās¹² rīsū magis dī- 15 gnā quam crīmine, sicut fēcisse¹⁴ Cicerōnem scrīptum est, cum id, quod infitiārī¹⁵ nōn poterat, urbānō facētōque dictō diluit.¹⁶ Nam cum emere vellet in Palātiō¹⁷ domum

¹ Gellius seems to be in error here, as Livy xl. 45, tells the story of M. Aemilius Lepidus and M. Fulvius Nobilior, who defeated the Aetolians in 189 B.C. They were censors together in 179. ² 'herald.' ³ 'were declared elected.' ⁴ Sc. *Martio*, the field lying between the Capitoline Hill and the Tiber, where elections were held. ⁵ 'never-failing.' This adjective is properly applied to springs of never-failing water.

⁶ = *avertentis*: 'seeking to repel.' ⁷ *crīmen . . . mendācii*: 'the criticism occasioned by a bare-faced lie.' *mendācii* is a subjective genitive. ⁸ *Haec* is explained by the clause *callidē . . . crīmine*, and so

theoretically should be in the neuter gender, but in accordance with the regular Latin usage it is attracted into the gender of the predicate noun *dīsciplīna*. Cf. p. 66, n. 10. ⁹ 'artifice.' ¹⁰ Cf. p. 18, n. 11. *cum āstū* is an adverbial phrase, and so can be coupled with *callidē*. ¹¹ = *sine*, a post-classical use. ¹² *ut . . . ēlūdās et . . . faciās*: subjunctives of result. ¹³ Sc. *tibi*: 'cast in your (i.e. one's) teeth.' ¹⁴ *Facere*, like *do* in English, may replace any preceding verbal phrase. Here *fēcisse* sums up the ideas expressed by the clause *rēs . . . crīmine*. ¹⁵ = *negare*. ¹⁶ 'weakened (the force of),' 'nullified.' ¹⁷ = *monte Palatino*.

et pecūniam in¹ praesēns nōn habēret, ā P. Sullā,² qui tum reus³ erat, mūtua⁴ sēstertium vīciēns tacita accēpit. Ea rēs tamen, priusquam emeret, prōdita est et in vulgus exīvit, obiectumque eī est quod pecūniam domūs emendae
 5 causā ā reō accēpisset.⁵ Tum Cicerō inopinātā obprobri-
 tiōne⁶ permōtus accēpisse sē negāvit āc domum quoque
 sē ēmptūrum negāvit, atque “Adeō” inquit “vērū sit
 accēpisse mē pecūniam, sī domum ēmerō.” Sed cum
 10 postea ēmisset et hōc mendācium in senātū eī ab amīcīs
 obicerētur, rīsīt satis⁷ atque inter rīdendum “Ἀκοιννό-
 ητοι”⁸ inquit “hominēs estis, cum ignōrātis,⁹ prūdētis¹⁰
 et cautī patrisfamiliās esse, quod emere velit, ēmptūrum
 sēse negāre propter competitōrēs ēmptiōnis.”

XIII. 2

15 Super poētārum Pācuvī¹¹ et Accī¹² conloquiō familiārī in oppidō
 Tarentīnō.

Quibus¹³ ōtium et studium fuit vītās¹⁴ atque aetātēs
 doctōrum hominum quaerere āc memoriae trādere, dē M.

¹ in praesēns = ‘at the moment.’
² P. Cornelius Sulla, a nephew of Sulla the Dictator, tried in 62 B.C. on the charge of complicity in the Catilinarian conspiracy. The speech which Cicero delivered in his behalf has been preserved. ³ reus is the technical term applied to any one awaiting trial. ⁴ mūtua . . . accēpit = *mutua viciens (centena milia) sestertium tacita mutua*, i.e. he secretly borrowed two million sesterces. Cf. p. 49, n. 2. ⁵ The subjunctive is due to the indirect quotation. Lawyers at Rome were forbidden to receive pay. Cicero’s critics insinuated that he got the money not as a loan, but as a fee, and so had violated the law. ⁶ ‘criticism.’ ⁷ ‘immoderately.’ ⁸ From

a negative, κοινός, ‘common,’ and νοέω, ‘to think’ (cf. νοῦς, ‘mind, sense’): ‘lacking in common sense.’
⁹ For the indicative after cum, ‘since,’ see p. 34, n. 5. ¹⁰ The thought is that a far-seeing man ought to conceal his intended purchases that he may have no competitors to outbid him, or to force up the price.

¹¹ Cf. p. 31, n. 8. ¹² L. Accius (170–90 B.C.), the greatest of the Roman tragic poets. Of his plays about fifty titles have been preserved, together with fragments amounting to seven hundred verses.
¹³ Quibus . . . fuit: ‘those who have had the time and inclination.’
¹⁴ vītās atque aetātēs: ‘lives.’ For the synonyms, see p. 16, n. 3.

Pācuvio et L. Accio tragicis poetis historiam scripsērunt hūiusemodi¹: “Cum Pācuvius” inquit “grandi² iam aetate et morbō corporis diūtino adfectus, Tarentum ex urbe Rōmā concēssisset, Accius tunc, haut parvō iūnior, proficiscēns in Asiam, cum in oppidum vēnisset, dēvertit³ 5 ad Pācuvium cōmiterque⁴ invitātus⁵ plūsculisque⁶ ab eō diēbus retentus, tragoediam suam, cui Atreus nōmen est, dēsideranti⁷ lēgit.” Tum Pācuvium dīxisse aiunt sonōra quidem⁸ esse, quae scripsisset, et grandia,⁹ sed⁸ vidēri tamen ea sibi dūriōra paulum et acerbiora.¹⁰ “Ita est” 10 inquit Accius “utī dicis; neque id mē sāne paenitet: meliōra enim fore spērō, quae deinceps¹¹ scribam. Nam quod¹² in pōmīs, itidem” inquit “esse aiunt in ingeniīs; quae¹³ dūra et acerba nāscuntur, post fiunt mītia et iūcunda, sed quae gīgnuntur statim viēta¹⁴ et mollia 15 atque in pīncipiō sunt ūvida, nōn mātūra mox fiunt, sed putria. Relinquendum igitur vīsum est in ingeniō, quod diēs¹⁵ atque aetās mītificet.”

XIII. 5

Dē Aristotele¹⁶ et Theophrastō¹⁷ et Eudēmō philosophis; dēque ēlegantī verēcundiā Aristotelis succēssōrem diatribae¹⁸ suae ēligentis. 20

Aristotelēs philosophus, annōs iam ferē nātus duo et sexāgintā, corpore¹⁹ aegrō adfectōque ac spē¹⁹ vitāe tenuī

¹ = *talem*. Cf. p. 15, n. 5. ² **grandi** . . . **aetate** = *senectute*. ³ **dēvertit** ad: ‘turned aside to visit.’ ⁴ ‘courteously.’ ⁵ ‘entertained.’ ⁶ ‘several.’ ⁷ *Sc. ei*: ‘at his urgent request.’ ⁸ See p. 24, n. 13. ⁹ ‘lofty.’ ¹⁰ ‘harsh’; literally ‘bitter.’ ¹¹ ‘hereafter.’ ¹² **quod** . . . **ingeniīs**: ‘for what they say is true (*esse*) in the case of the fruits, is true also in regard to intellectual gifts.’ ¹³ **quae** . . . **nāscuntur**: ‘the fruits that are hard and sour while growing.’ So, too, below, **quae**

. . . **mollia**, where **gīgnuntur** = **nāscuntur**. ¹⁴ ‘shriveled.’ ¹⁵ **diēs atque aetās**: ‘time.’ A modern critic has said: “The young man whose essay shows nothing turgid, no ungraceful ornament or flashy rhetoric, will never do much as a writer.”

¹⁶ Cf. p. 61, n. 11. ¹⁷ See p. 41, n. 4. ¹⁸ Cf. p. 32, n. 8. Aristotle was at the head of the Peripatetic school of philosophy. Further, **diatribae** is in the genitive: cf. *loci et magisterii*, p. 74, l. 2. ¹⁹ ablatives of characteristic.

fuit. Tunc omnis eius sectatorum¹ cohors ad eum accedit, orantes² obsecrantesque, ut ipse deligeret loci sui et magisterii successorem, quō³ post summum eius diem proinde ut ipsō uerentur ad studia doctrinarum complenda⁴ excolendaque, quibus ab eō inbūtī fuissent. Erant tunc in eius lūdō⁵ boni multī, sed praecipuī duo, Theophrastus et Eudēmus. Ingeniō hī atque doctrinīs ceterōs praestabant; alter ex insulā Lesbō fuit, Eudēmus autem Rhodō. Aristotelēs respondit facturum esse quod vellent, cum⁶ id sibi foret tempestivum.

Posteā brevī tempore cum idem illī, quī dē magistrō dēstinandō⁷ petierant, praesentēs essent, vīnum ait, quod tum biberet, nōn esse id ex⁸ valētūdine suā, sed insalūbre esse atque asperum⁹ ac propterea quaerī dēbere exōticum,¹⁰ vel Rhodium aliquod vel Lesbium. Id sibi utrumque ut cūrarent¹¹ petīvit, ūsūrumque eō dīxit, quod sēse magis iūvisset. Eunt, quaerunt, inveniunt, adferunt. Tum Aristotelēs Rhodium petit, dēgustat: "Firmum"¹² inquit "hercle vīnum et iūcundum." Petit mox Lesbium. Quō item dēgustātō: "Utrumque" inquit "oppidō¹³ bonum, sed ἡδίον¹⁴ ὁ Λέσβιος." Id ubi dīxit, nēminī fuit dubium, quīn lepidē simul et verēcundē successorem illā vōce sibi, nōn vīnum dēlēgisset. Is erat ē Lesbō Theophrastus, suāvitāte homo insignī linguae

¹ 'followers,' 'pupils.' ² plural, as agreeing with the collective noun **cohors**. ³ **quō** . . . **ūterentur** expresses purpose. Render 'whose guidance they might follow after his death (**summum diem**) even as they (had followed) him himself.' ⁴ There is a contrast between **complenda excolendaque** ('to complete and pursue to the end') and **inbūtī**. For the force of *ex* in composition, see p. 35, n. 1. *Imbuere* is often used of initiating the student into a given

branch of learning. ⁵ = *diatriba*, p. 73, l. 20. ⁶ **cum** . . . **tempestivum**: 'when the proper time came.' How literally? ⁷ = *eligendo*. ⁸ **ex** bears the same meaning here as in the common phrase *ex re publica*: see p. 30, n. 7. ⁹ 'tart.' ¹⁰ (sc. *vinum*) 'foreign.' ¹¹ 'provide,' 'furnish.' ¹² 'strong.' So we say that certain wines have 'a good body.' ¹³ 'extremely.' The word belongs mainly to colloquial Latin. ¹⁴ ἡδίον ὁ Λέσβιος: 'the Lesbian is the pleasanter.'

pariter¹ atque vitæ. Itaque nōn diū post Aristotele² vitā dēfūctō, ad Theophrastum omnēs concēssērunt.

XV. 1.

Quod in Quīnti Claudii³ *Annālibus* scriptum est, lignum alūmine oblitum⁴ nōn ārdēre.

Dēclāmāverat Antōnius Iūliānus⁵ rhētor praeterquam⁶ 5
semper aliās, tum vērō nimium⁷ quantum dēlectābiliter
et fēliciter.⁸ . . . Nōs ergō familiārēs eius circumfūsi
undique eum prōsequēbāmur domum, cum inde subeuntēs
montem Cispium⁹ cōspicimus īnsulam¹⁰ quandam occupā-
tam īgnī multīs arduisque tabulātīs¹¹ ēditam¹² et propinqua 10
iam omnia flagrāre vāstō incendiō. Tum quispiam ibi
ex comitibus Iūliāni “Māgnī” inquit “reditūs¹³ urbā-
nōrum praediōrum,¹⁴ sed perīcula sunt longē māxima.
Sī quid autem posset remediī fore, ut nē tam adsiduē
domūs Rōmae ārdērent, vēnum¹⁵ hercle dedissem rēs¹⁶ 15
rūsticās et urbicās ēmissem.” Atque illī Iūliānus laetā,
ut mōs eius fuit, inter¹⁷ fābulandum venustāte “Si annā-
lem” inquit “ūndēvīcēnsimum Q. Claudī lēgissēs, optumī

¹ ‘equally.’ Note the position, which gives to the whole an effect like ‘not merely of tongue, but of life as well.’ ² *Aristotele vitā dēfūctō* = *cum Aristoteles vita defunctus esset.*

³ Cf. p. 23, n. 3. ⁴ From *oblinere*, ‘to smear, coat.’ ⁵ See the Introduction, § 4. ⁶ *praeterquam . . . vērō*: literally ‘besides always at other times, on that occasion indeed (which I have in mind).’ The whole sentence means that, though Antōnius’ declamations were always charming and happy, his effort was especially fine on a certain occasion. ⁷ *nimium quantum* = ‘exceedingly,’ and qualifies the adverbs *dēlectā-*

biliter and *fēliciter*. Cf. xvi. 6. 9 *ille nihil cunctatus (est), sed nimium quantum audacter . . . inquit.* ⁸ ‘happily.’ So we speak of a ‘happy remark.’ ⁹ One of the spurs of the Esquiline Hill, to the east of the Forum. ¹⁰ An apartment house or tenement, containing many suites of rooms, which were let out to different families. The name is derived from the fact that such buildings were often surrounded on all sides by streets. ¹¹ ‘stories.’ ¹² ‘towering up.’ ¹³ ‘income.’ ¹⁴ ‘estates.’ ¹⁵ *vēnum dedissem* = *vendidissem*. ¹⁶ ‘my out-of-town property.’ ¹⁷ *inter fābulandum*: ‘in the course of the conversation.’

et sincerissimī scriptōris, docuisset tē profectō Archelāus, rēgis Mithridātī¹ praefectus, quā medellā² quāque solertia³ ignem dēfenderēs, ut nē ūlla tua aedificatiō ē lignō⁴ correpta⁵ atque insinuāta flammīs ārdēret.”

5 Percontātus egō sum, quid esset illud mīrum Quadrīgārī. Repetit: “In eō igitur librō scriptum invēnī, cum obpūgnāret L. Sulla⁶ in terrā Atticā Pīraeum⁷ et contrā Archelāus, rēgis Mithridātī⁸ praefectus ex eō oppidō prōpūgnāret, turrim ligneam dēfendendī grātiā strūctam, cum
10 ex omnī latere circumplexa⁹ ignī foret, ārdēre nōn quīsse, quod alūmine ab Archelāo oblita fuisset.”

Verba Quadrīgārī ex eō librō haec sunt: “Cum Sulla cōnātus esset tempore¹⁰ māgnō, ēdūxit cōpiās, ut Archelāi turrim ūnam, quam ille interposuit, ligneam incenderet.
15 Vēnit, accēssit, ligna subdidit, submōvit¹¹ Graecōs, ignem admōvit; satis¹² sunt diū cōnātī, numquam quīvērunt incendere, ita Archelāus omnem māteriam oblēverat alūmine, quod¹³ Sulla atque milītēs mīrābantur, et postquam nōn succendit, redūxit cōpiās.”

¹ = *Mithridatis*. This genitive in *i* from names ending in *es* is common in Gellius, as in Cicero. Cf. also n. 8 below. ² Cf. *remedii*, p. 75, l. 14, and p. 41, n. 3. ³ ‘skillful device.’ ⁴ ē lignō = an adjective, ‘wooden.’ Cf. *ligneam*, l. 14. ⁵ **correpta . . . ārdēret** = *corriperetur atque insinuata flammis arderet*. With **correpta . . . flammis** cf. *occupatam igni*, p. 75, l. 9; with **insinuāta flammis** cf. our phrase, ‘wrapped in flames.’ ⁶ L. Cornelius Sulla (138–78 B.C.), the leader of the aristocratic party and enemy of Marius, the champion of the democracy. He was dictator 80–78. ⁷ The harbor of Athens. ⁸ The celebrated king of Pontus, who thrice waged war against the Romans, and was finally defeated by

Pompey. (See also Gellius xvii. 16, p. 89, and xvii. 17, p. 90.) The incident referred to by Gellius occurred in 86 B.C. Mithridates, after overrunning all the western part of Asia, had even invaded Greece and captured Athens, but the city was retaken by Sulla. ⁹ **circumplexa foret** (= *esset*): ‘had been surrounded,’ i.e. the verb here is *circumplecto*, not *circumplector*. Gellius treats several other verbs in the same way, substituting active for deponent forms. ¹⁰ **tempore māgnō**: ‘for a long time,’ an unusual sense of *magnus*. ¹¹ i.e. he drove the defenders from the wall. ¹² Join with **diū**, and cf. the English ‘quite.’ ¹³ ‘whereat’; **quod** is relative, its antecedent being the whole idea expressed by the preceding clauses.

XV. 10.

Dē voluntariō et admirandō interitū virginum Milēsiārum.¹

Plūtarchus² in librōrum, quōs Περὶ³ Ψυχῆς inscripsit, primō, cum dē morbīs dissereret in animōs hominum incidentibus, virginum⁴ dīxit Milēsiī nōminis⁵ ferē quot tum⁶ in eā civitāte erant repentē sine ūllā evidentī causā⁵ voluntātem cēpisse obeundae mortis ac deinde plūrimās vitam suspendiō⁷ amīsisse. Id cum accideret in diēs crēbrius⁸ neque animīs eārum morī persevērantium medicīna adhibērī⁹ quīret, dēcrēvisse Milēsiōs, ut virginēs, quae corporibus suspēnsīs dēmortuae forent, ut hae omnēs¹⁰ nūdae cum eōdem laqueō,¹⁰ quī¹¹ essent praevinctae, efferrentur. Post id dēcrētum virginēs voluntāriam mortem nōn petīsse, pudōre solō dēterritās tam inhonestī fūneris.

XV. 16

Dē novō¹² genere interitūs Crotōniēnsis¹³ Milōnis.

Milō Crotōniēnsis, āthlēta inlūstris, quem in *Chronicīs*¹⁴ scriptum est Olympiade¹⁵ quīnquāgēsīmā primūm corōnā-

¹ Cf. p. 69, n. 1. ² A distinguished Greek author (50-120 A.D.), born at Chaeronea in Boeotia. He spent some time in Rome, and conducted the education of the emperor Trajan. His best known work is entitled 'Parallel Lives,' and consists of a series of forty-six biographies of famous Greeks and Romans. He wrote also numerous philosophic and scientific works. ³ Περὶ Ψυχῆς = *De Animo*, 'On the Soul.' ⁴ **virginum** depends on **quot . . . erant**. The whole = *omnes virgines quae tum in ea civitate erant*. ⁵ This use of *nomen*, corresponding to our 'nationality,' is common. ⁶ Indefinite here, as on p. 75, l. 6. ⁷ 'hanging.'

⁸ = *saepius*. ⁹ A medical term, like our 'apply.' ¹⁰ 'noose.' ¹¹ = *quo*. Following the practice of early Latin, Gellius several times uses *qui* as the ablative singular of the relative in all genders.

¹² 'strange.' ¹³ **Crotōniēnsis** = 'of Crotona,' a town in southern Italy. ¹⁴ *Sc. libris*: 'chronicles.' The exact nature of the works which Gellius has in mind cannot be determined. ¹⁵ An Olympiad was the period of four years that elapsed between two successive celebrations of the Olympian games. Since the first Olympiad began in 776 B.C., the fiftieth would correspond to the years 580-576 B.C.

tum esse, exitum habuit ē vitā miserandum et mīrandum. Cum iam nātū grandis artem āthlētīcam dēsisset¹ iterque faceret forte sōlus in locīs Ītaliae silvestribus, quercum vīdit proximē viam patulīs² in parte mediā rīmīs hiantem.

5 Tum experīrī, crēdō, etiam tunc volēns, an ūllae sibi reliquae vīrēs adessent, inmissīs³ in cavernās arboris digitīs, dīdūcere et rescindere quercum cōnātus est. Āc mediā quidem partem dīscidit dīvellitque; quercus autem in duās dīducta partīs, cum ille, quasi⁴ perfectō⁵ quod erat

10 cōnīxus, manūs laxāssset, cēssante⁶ vī rediit in nātūram manibusque ēius retentīs inclūsīsque stricta⁷ dēnuō et cohaesa dīlacerandum hominem ferīs praebuit.

XV. 17.

Quam ob causam nōbilēs puerī Athēniēnsium tībīis⁸ canere dēsierint, cum patrium⁹ istum mōrem canendī habērent.

15 Alcibiadēs¹⁰ Athēniēnsis, cum apud avunculum¹¹ Periclēn¹² puer artibus ac dīsciplīnīs liberālibus erūdīrētur et arcessī Periclēs Antigenīdam tībīcinem iūssisset, ut eum

¹ = *reliquisset*. *Desinere* is transitive also p. 19, l. 15; p. 20, l. 9; p. 79, l. 5. ² *patulīs . . . hiantem*: 'gaping open with wide cracks.' According to another version of the story, woodcutters had partly split the tree by means of wedges. When Milo widened the opening, the wedges fell out, and the tree closed upon his fingers. ³ *inmissīs digitīs*: 'inserting his fingers.' ⁴ Cf. p. 58, n. 5. ⁵ *perfectō* agrees with the clause *quod erat cōnīxus*, the whole forming an ablative absolute. Translate *quasi . . . cōnīxus* by 'thinking that he had accomplished what he set out to do.' ⁶ *cēssante . . . nātūram*: i.e. as soon as the strain was removed the oak returned to its natural position. ⁷ *stricta . . .*

cohaesa: 'clinging tightly together.' Both words here seem to = 'compressed,' and hence are opposed to *diducta* above, l. 9.

⁸ *tībīis canere*: 'to play the pipes.' Cf. p. 41, n. 1. *tībīis* is an instrumental ablative. ⁹ predicate adjective to *mōrem . . . habērent*, and = 'as one derived from their fathers.' ¹⁰ Alcibiades (450-404 B.C.) was a pupil of Socrates. He played a prominent part in the Peloponnesian War (431-404), fighting first for the Athenians, then for the Spartans, and again for the Athenians. ¹¹ 'uncle.' ¹² The famous statesman, leader of the democracy 439-429 B.C. He was thus the central figure of the most splendid period of Athenian history.

canere tibiis, quod honestissimum tum vidēbatur, doceret, traditās¹ sibi tibiās, cum ad ōs adhibuisset inflāsetque, pudefactus ōris dēfōrmitate² abiēcit infrēgitque. Ea rēs cum percerēbisset,³ omnium tum Athēniēnsium cōnsēnsū disciplīna tibiis canendī dēsita est.

5

XV. 18.

Quod pūgna⁴ bellī cīvīlis victōriaque Gaī Caesaris, quam vīcit in Pharsaliis campīs, nūntiāta praedictaque est per cūluspīam Cornēliī sacerdotīs vāticinium⁵ eōdem ipsō diē in Ītaliā Patavī.⁶

Quō C. Caesar et Cn. Pompēius diē per⁷ cīvīle bellum signīs conlātīs in Thessaliā cōflīxērunt, rēs accidit Patavī in trānspadānā Ītaliā memorārī dīgna. Cornēlius quīdam sacerdos, et locō nōbilis et sacerdotiī⁸ religiōnibus venerandus et castitāte vītae sāctus, repentē⁹ mōtā mente cōspicere sē procul dīxit pūgnam ācerrimam pūgnārī, āc deinde aliōs cēdere, aliōs urgēre, caedem, fugam, tēla¹⁰ volantia, instaurātiōnem¹⁰ pūgnae, impressiōnem,¹¹ gemitūs, vulnera, proinde ut sī ipse in proeliō versārētur, cōram vidēre sēse vōciferātus est āc postēā subitō exclāmāvit Caesarem vīcisse.

Ea Cornēliī sacerdotīs ariolātiō⁵ levis¹² tum quidem vīsa est et vēcors.¹³ Māgnae¹⁴ mox admirātiōni fuit, quoniam nōn modo pūgnae diēs, quae in Thessaliā pūgnāta est, neque proeliī exitus, quī erat praedictus, idem fuit,

¹ = *quae traditae erant.* ² Alcibiades objected to having his beauty (for which he was famous) spoiled by the pipes. ³ 'became generally known.' ⁴ The battle of Pharsalus in Thessaly, fought in 48 B.C. Pompey was defeated and fled to Egypt, where he was murdered. ⁵ 'prophecy.' ⁶ 'at Patavium,' the modern Padua, near Venice. ⁷ 'in the course

of.' ⁸ *sacerdotiī religiōnibus*: 'the scrupulousness of his priesthood,' i.e. the care with which he performed its duties. ⁹ *repentē . . . dixit*: 'suddenly became inspired and said,' etc. With *mōtā mente* sc. *a deis*. ¹⁰ 'renewal.' ¹¹ = *impetum*, 'a charge.' ¹² 'trivial.' ¹³ 'senseless.' ¹⁴ *Māgnae . . . fuit*: 'presently there was great astonishment.'

sed omnēs quoque pūgnandī reciprocae¹ vicēs et ipsa exercituum duōrum cōflīctātiō vāticinantis² mōtū atque verbīs repraesentāta est.

XV. 22

5 Historia dē Sertōriō,³ ēgregiō duce, dēque āstū ēius commenticiīsque⁴ simulāmentīs, quibus ad barbarōs militēs continendōs conciliaudōsque sibi ūtēbātur.

Sertōrius, vir ācer ēgregiusque dux, et ūtendī regendīque exercitūs perītus⁵ fuit. Is in temporibus difficillimīs et mentiēbātur ad militēs, sī mendācium prōdesset, et līt-
10 terās compositās⁶ prō vērīs legēbat et somnium simulābat et falsās⁷ religiōnēs cōnferēbat, sī quid istae rēs eum apud⁸ militum animōs adiuvābant. Illud adeō Sertōri nōbile⁹ est. Cervā¹⁰ alba eximiae pulchritūdinis et vīvācissimae celeritātis ā Lūsitānō eī quōdam dōnō data est.
15 Hanc sibi oblātā dīvinītus et īnstitūtā¹¹ Diānae nūmine conloquī sēcum monēreque et docēre quae ūtilia factū essent, persuādere omnibus īnstitit¹² āc, sī quid dūrius vidēbātur, quod imperandum militibus foret, ā cervā sēse monitum praedicābat. Id cum dīxerat, ūniversī, tam-
20 quam¹³ sī deō, libentēs pārēbant. Ea cervā quōdam diē, cum incursiō esset hostium nūntiāta, fēstīnātiōne¹⁴ āc tumultū cōnsternāta in fugam sē prōrūpit atque in palūde¹⁵

¹ **reciprocae vicēs**: 'vicissitudes,' 'alternating fortunes.' ² = *vatis*, 'seer.'

³ Q. Sertorius, an officer in the army of Marius, who went to Spain in 82 B.C. as propraetor, and maintained himself there at the head of the Lusitanians (Portuguese) in opposition to the government at Rome till he was murdered in 72. ⁴ **commenticiīs simulāmentīs**: literally, 'by his feigned (forged) deceptions,'

i.e. schemes carefully wrought out to deceive. ⁵ 'skilled in.' ⁶ 'forged.' ⁷ **falsās . . . cōnferēbat**: 'brought forward (i.e. expressed) scruples which he did not feel at all.' ⁸ **apud militum animōs**: 'in the affections of the soldiers.' ⁹ Here = *notissimum*. ¹⁰ 'A doe.' ¹¹ 'inspired.' ¹² 'he proceeded.' ¹³ **tamquam sī deō** = *tamquam (pareant) sī deo (pareant)*. ¹⁴ 'hurry,' 'bustle.' ¹⁵ 'marsh.'

proximā delituit¹ et postea requisita perisse credita est. Neque multis diebus post inventam esse cervam Sertorio nuntiatur. Tum, qui nuntiaverat, iussit tacere ac, ne cum palam diceret, interminatus² est praecipitque, ut eam posterō diē repentē in eum locum, in quō ipse cum amicis esset, inmitteret. Admissis deinde amicis postridiē, visum sibi esse ait in quiete³ cervam quae perisset ad sē reverti et, ut prius consuērat, quod opus esset factō praedicere; tum⁴ servō quod imperaverat significat, cerva emissa in cubiculum Sertorii introrūpit, clamor factus et 10 orta admiratiō est.

Eaque hominum barbarorum credulitas Sertorio in magnis rebus magnō usui fuit. Memoria prodita est ex his nationibus, quae cum⁵ Sertorio faciebant, cum multis proeliis superatus esset, neminem umquam ab eō descivisse,⁶ 15 quamquam id genus hominum esset mobilissimum.⁷

XVI. 11

Historia ex Hērodoti libris sūmpta de Psyllorum interitū, quī in Syrtibus⁸ Africanis colēbant.⁹

Gēns in Italiā Marsorum orta fertur ā Circae¹⁰ filiō. Propterea Marsis hominibus, quorum¹¹ dumtaxat familiae 20 cum externis cognationibus nondum etiam permixtae cor-

¹ 'hid.' Cf. p. 56, n. 15. ² literally 'threatened,' but here 'forbade with threats.' Hence it may be construed with the clause *nē . . . diceret*. ³ 'sleep.' ⁴ *tum . . . significat*: i.e. 'then he gave the appointed signal.' ⁵ *cum Sertorio faciebant*: 'supported Sertorius.' ⁶ 'revolted.' ⁷ 'most fickle.'

⁸ The name *Syrtes* properly denoted two sandbanks, called *Maior* and *Minor*, on the north coast of Africa. The name was applied also

to the bays in which they stood, and which are known in modern times as the Gulfs of Sidra and Cabes. Here, by a further extension of meaning, *Syrtibus* = the coast adjoining these gulfs. ⁹ = *incolēbant*, 'dwelt.' ¹⁰ Circe was a famous sorceress, dwelling, as Homer says, on an island which the Romans identified with the promontory of Circeii, on the coast of Latium. ¹¹ *quorum dumtaxat*: 'those of them at least whose families,' etc.

ruptaeque sunt, vī¹ quādam genitālī datum, ut et serpentium vīrulentōrum domitōrēs sint et incentiōnibus² herbārumque sūcīs³ faciant medellārum² mīrācula.

Hāc eādem vī praeditōs esse quōsdam vidēmus, quī
 5 *Psylli* vocantur. Quōrum super nōmine et genere cum in veteribus litterīs quaesīssem, in quārtō dēnique Hērodotī librō fābulam dē Psyllīs hanc invēnimus: Psyllōs quondam fuisse in terrā Āfricā conterminōs Nasamōnibus Austrumque⁴ in fīnibus eōrum quōdam in tempore per-
 10 quam⁵ validum ac diūtinum flāvisse; eō flātū aquam omnem in locīs, in quibus colēbant, exāruisse⁶; Psyllōs, rē⁷ aquāriā dēfectōs, eam⁸ iniūriam graviter Austrō suscēnsuisse dēcrētumque fēcisse, utī armīs sūmptīs ad⁹ Austrum, proinde quasi ad⁹ hostem, iūre bellī rēs¹⁰ petītum
 15 proficīscerentur. Atque ita profectīs¹¹ ventum Austrum māgnō¹² spīritūs āgmīne vēnisse obviam eōsque ūniversōs cum omnibus cōpiīs armīsque cumulīs¹³ montibusque arēnārum supervectīs operuisse. Eō factō Psyllōs ad ūnum omnīs interīsse, itaque eōrum fīnēs ā Nasamōnibus
 20 occupātōs.

¹ vī quādam genitālī datum (*est*): 'through a sort of innate force the power was given.' For *quadam* as helping to soften a metaphor see p. 15, n. 14. ² Cf. p. 41, nn. 1 and 3. ³ 'juices,' 'extracts.' ⁴ The south wind, often hot and oppressive, and so described by Horace as *plumbeus*, 'leaden.' ⁵ 'exceedingly.' ⁶ from *exaresco* = 'to dry up.' ⁷ rē aquāriā dēfectōs: literally 'weakened in respect of their water supply.' For *res aquaria* = *aqua*, cf. p. 17, n. 10. ⁸ eam . . . suscēnsuisse: 'became very angry at Auster because of this injury.' The accusative (*eam iniūriam*) with *suscensere* is unusual, and is proba-

bly to be explained as an accusative of respect (cf. *lana multa collum cervicesque circumvolutum*, p. 69, l. 14); *ob eam rem* would be more natural. ⁹ 'against.' ¹⁰ rēs petītum: 'to seek satisfaction'; literally 'to seek the things (which had been carried off).' The phrase goes back to a time when wealth consisted not of money, but of cattle, sheep, and other kinds of movable property. ¹¹ dative with vēnisse obviam, which = 'met.' ¹² māgnō spīritūs āgmīne: 'with a mighty blast.' ¹³ cumulīs . . . operuisse: 'he covered them by overturning (*supervectīs*) upon them heaps and mountains of sand.'

XVI. 19

Sūmpta historía ex Hērodoti librō super fidicine¹ Arīone.

Celerī² admodum et cohibilī ōrātiōne vōcumque filō³ teretī⁴ et candidō⁵ fābulam scrīpsit Hērodotus super fidicine illō⁶ Arīone. “Vetus” inquit “et nōbilis Arīon cantātor fidibus fuit. Is locō⁷ et oppidō Mēthymnaeus,⁸ 5 terrā atque īnsulā omnī Lesbius fuit. Eum Arīonem rēx Corinthī Periander⁹ amīcum amātumque habuit artis grātiā.¹⁰ Is inde ā rēge proficīscitur terrās inclutās Sici- liam atque Ītaliā vīsere. Vbi eō vēnit aurēsque omnium mentēsque in utrīusque terrae urbibus dēmulsit,¹¹ in¹² 10 quaestibus istīe et voluptātibus amōribusque hominum fuit. Is tum postea grandī pecūniā et rē bonā multā cōpiōsus Corinthum īstituit redīre, nāvem igitur et nāvitās, ut nōtiōrēs amīciōrēsque sibi, Corinthiōs dēlēgit.” Sed¹³ eōs Corinthiōs, homine acceptō nāvīque in altum 15 prōvectā, praedae pecūniaeque cupidōs cēpisse cōnsilium dē necandō Arīone. Tum illum ibi, perniciē¹⁴ intellēctā, pecūniā cēteraque sua, ut habērent, dedisse, vītā modo sibi ut parcerent ōrāvīsse. Nāvītās precum ēius hārum commiseritum esse illāctenus,¹⁵ ut eī necem adferre per 20 vim suīs manibus temperārent,¹⁶ sed imperāvīsse, ut iam

¹ From *fidicen*, a player on the *fides*, ‘lyre.’ Cf. *cantator fidibus*, l. 5. ² *Celerī . . . ōrātiōne*: ‘in an extremely rapid and concise style.’ ³ from *filum*, a ‘thread’ of anything woven, then a ‘fiber’ in general, then metaphorically ‘texture’ or ‘quality.’ ⁴ ‘well-turned,’ ‘tasteful.’ ⁵ ‘straight-forward,’ i.e. simple, unaffected. ⁶ ‘the famous.’ ⁷ The ablatives in this sentence are ablatives of specification. ⁸ A citizen of Methymna, on the island of Lesbos, which lay off the coast of Mysia. ⁹ Periander

was ruler of Corinth from 625 to 585 B.C. ¹⁰ Cf. p. 31, n. 9. ¹¹ ‘charmed.’ ¹² *in quaestibus . . . fuit*: i.e. he made a great deal of money, besides thoroughly enjoying himself and winning general favor. ¹³ Note that throughout the chapter Gellius alternates between the direct and the indirect discourse. ¹⁴ *perniciē intellēctā*: ‘seeing that his hour had come.’ How literally? ¹⁵ ‘so far (at least).’ ¹⁶ ‘refrained from’; construed here with the infinitive (*adferre*), a rare usage.

statim cōram dēsīlīret praeceps in mare. “Homō” inquit “ibi territus, spē omnī vītae perditā, id ūnum postea ōrāvit, ut, priusquam mortem obpeteret, induere permitterent sua¹ sibi omnia indūmenta² et fidēs capere et
 5 canere carmen cāsūs illīus suī cōnsōlābile. Ferōs et inmānēs nāvītās prōlubium³ tamen audiendī subit; quod ōrāverat, impetrat. Atque ibi mox dē mōre cinctus, amictus, ōrnātus stānsque in summae puppis forō,⁴ carmen, quod *Orthium*⁵ dicitur, vōce sublātissimā⁶ cantāvit. Ad
 10 postrēma⁷ cantūs cum fidibus ōrnātūque omnī, sicut stābat canēbatque, iēcit sēse procul in profundum. Nāvītae, hautquāquam dubitantēs, quīn perīssēt, cursum, quem facere coeperant, tenuērunt. Sed novum et mīrum et piū⁸ facinus contigit.” Delphīnum repentē inter undās
 15 adnāvīsse fluitantīque sēse hominī subdidisse et dorsō super fluctūs ēditō vectāvisse incolumīque eum corpore et ōrnātū Taenarum⁹ in terram Lacōnicam dēvexisse. Tum Arīonem prōrsus ex eō locō Corinthum petīvisse tālemque Periandrō rēgī, quālis delphīnō vectus fuerat,
 20 inopināntī sēse optulisse eīque rem, sicutī acciderat, nārāvīsse. Rēgem istaec parum¹⁰ crēdidisse, Arīonem, quasi falleret, cūstōdīrī iūssisse, nāvītās inquīsītōs, ablēgātō¹¹ Arīone, dissimulanter interrogāsse, equid audīssent in hīs locīs, unde vēnīssent, super Arīone. Eōs dīxisse hominem, cum inde īrent, in terrā Ītaliā fuisse eumque¹² illīc bene agitāre et studiīs dēlectātiōnibusque urbium flōrēre atque in grātiā pecūniāque māgnā opulentum fortunā-

¹ sua sibi: cf. p. 53, n. 2. ² ‘vestments,’ i.e. the dress which he wore at his public performances. ³ ‘desire.’ ⁴ from *forus*, ‘a gangway.’ ⁵ The *Carmen Orthium* was an extremely familiar tune among the Greeks. Its distinguishing characteristic was that it was pitched in so

high a key that few voices could reach it. ⁶ ‘extremely shrill.’ ⁷ here a noun, ‘conclusion.’ ⁸ ‘gracious.’ ⁹ A promontory at the southern end of Laconia, in Greece. ¹⁰ **parum crēdidisse**: ‘was loath to believe this story.’ ¹¹ ‘removed.’ ¹² **eum** . . . **esse**: cf. p. 83, n. 12.

tumque esse. Tum inter haec eorum verba Arionem cum fidibus et indumentis, cum quibus se in salum¹ eiacula-
verat,² exstitisse, navitas stupefactos convictosque ire³
infitiis non quisse. Eam fabulam dicere Lesbios et Co-
rinthios atque esse fabulae argumentum, quod simulacra 5
duo aenea ad Taenarum viderentur, delphinus vehens et
homō insidens.

XVII. 9

Dē notis⁴ litterarum, quae in C. Caesaris epistulis reperiuntur; deque
aliis clandestinis⁵ litteris ex vetere historia petitis; et quid σκυτάλη⁶
sit Lacōnica. 10

Libri sunt epistularum C. Caesaris ad C. Oppium et
Balbum Corneliū, quī rebus⁷ eius absentis curabant.
In his epistulis quibusdam in locis inveniuntur litterae
singulares⁸ sine coagmentis syllabarum, quas tū putēs
positas inconditē⁹; nam verba ex his litteris confici nulla 15
possunt. Erat autem conventum¹⁰ inter eos clandestinum
dē commutandō sitū¹¹ litterarum, ut in scripto quidem
alia aliae locum et nomen¹² teneret, sed in legendo locus
cuique suus et potestas¹² restitueretur; quoniam verō lit-
tera pro quā scriberetur ante is,¹³ sicuti dixi, conplacē- 20
bat, quī hanc scribendī latebram parabant. Est adeo
Probi¹⁴ grammaticī commentarius satis curiose factus dē

¹ = mare. ² 'had flung.' ³ Cf. p. 42, n. 12. ⁴ *Notae litterarum* is the regular expression for 'written characters.' Here, however, the reference is to shorthand or stenographic signs. ⁵ *clandestinis litteris*: 'cipher systems.' ⁶ For the meaning of this word see p. 86, l. 3 f. ⁷ dative with *curabant*, an archaic construction; the accusative is the regular construction. ⁸ *singulares*, which = 'one by one,' is immediately explained by *sine . . . syllabarum*,

which means that the adjacent letters could not be united into syllables. ⁹ Cf. p. 16, l. 3. ¹⁰ 'agreement.' ¹¹ 'position,' 'order.' ¹² 'value.' ¹³ *is* (*eis*=) . . . *conplacēbat*: 'was agreed upon by those.' How literally? ¹⁴ M. Valerius Probus, a distinguished grammarian of the first century A.D., who busied himself chiefly with the critical revision and elucidation of the texts of various Latin authors, especially Lucretius, Vergil, Horace, and Persius. He wrote a work also on

occultā litterārum significātiōne in epistulārum C. Caesaris scriptūrā.

Lacedaemoniī autem veterēs, cum dissimulāre et occultāre litterās publicē ad imperātōrēs suōs missās volēbant, nē, si ab hostibus eae captae forent, cōnsilia sua nōscerentur, epistulās id¹ genus factās mittēbant. Sūrculī² duo erant teretēs,³ oblongulī,⁴ parī crassāmentō⁵ eiusdemque longitudinis, dērāsī⁶ atque ōrnātī cōnsimiliter; ūnus imperātōrī in bellum proficīscētī dabātur, alterum domī magistrātūs habēbant. Quandō ūsus vēnerat litterārum sēcrētīōrum, circum eum sūrculum lōrum⁷ modicae tenuitātis, longum autem quantum reī satis erat, complicābant, volūmine⁸ rotundō et simplicī, ita utī⁹ ōrae adiūctae undique et cohaerentēs lōrī, quod plicābātur, cōirent. Litterās¹⁰ deinde in eō lōrō per trānsversās¹¹ iūctūrārum ōrās versibus ā summō ad īmum proficīscētibus īnscribēbant; id lōrum litterīs ita perscriptīs revolūtum¹² ex sūrculō imperātōrī commentī¹³ istīus cōnsiciō mittēbant; resolūtiō¹⁴ autem lōrī litterās truncās atque mutilās reddēbat¹⁵ membraque¹⁶ eārum et apicēs in¹⁷ partīs

the shorthand systems in use among the Romans, which has survived in an abridged form. Such systems are often referred to by Latin writers. Suetonius, in his life of Julius Caesar, ch. 56, refers to Caesar's use of a cipher in private letters, and says that he wrote A for D, B for E, and so on.

¹ *id genus*: 'as follows.' ² 'sticks'; properly small branches cut from a living tree. ³ 'round.' ⁴ 'rather long.' It is said that the staff was about three feet in length. ⁵ 'thickness.' ⁶ 'smoothed,' i.e. they lopped off any twigs that might be growing on the branch. ⁷ Cf. p. 33, n. 5. ⁸ *volūmine . . . simplicī*: 'in a single (*simplicī*) fold (running) round (and

round).' ⁹ *utī . . . cōirent*: i.e. so that the edges (*ōrae*) always met closely. ¹⁰ *Litterās . . . īnscribēbant*: the lines ran (*proficīscētibus*) the whole length of the stick, straight across all the lapping edges. ¹¹ Latin often uses an adjective where the English uses some adverbial expression. Cf. *adverso flumine* = 'up stream,' *transversa charta* = 'across the page.' ¹² *revolūtum . . . mittēbant* = *revolvebant et mittebant*. ¹³ 'device.' ¹⁴ 'unrolling.' ¹⁵ = *faciebat*. Cf. *praestabant*, p. 87, l. 8. ¹⁶ *membra et apicēs*: 'parts and outlines'; *apices* strictly = 'points.' ¹⁷ *in partīs . . . spargēbat*: 'scattered pellmell.'

dīversissimās spargēbat: proptereā, sī id lōrum in manūs hostium inciderat, nihil quicquam coniectārī ex eō scrīptō quībat; sed ubi ille, ad quem erat missum, accēperat, sūrculō¹ comparī, quem habēbat, ā capite ad finem, proinde ut dēbere fierī sciēbat, circumplicābat, atque ita 5
litterae per² eundem ambitum sūrculī coalēscentēs rūrsūm coībant integramque et incorruptam epistulam et facilem legī praestābant. Hōc genus epistulae Lacedaemoniī σκυτάλην appellant.

Legēbāmus id quoque in vetere historiā rērum Poeni- 10
cārum,³ virum indidem⁴ quempiam inlūstrem — sīve ille⁵ Hasdrubal⁶ sīve quis alius est nōn retineō⁷ — epistulam scrīptam super rēbus arcānīs⁸ hōc modō abscondisse: pugillāria⁹ nova, nōndum etiam cērā¹⁰ inlita, accēpisse, litterās in lignum incīdisse, posteā tabulās, utī solitum 15
est, cērā conlēvisse eāsque tabulās, tamquam nōn scrīptās, cui¹¹ factūrum id praedīxerat mīsisse; eum deinde cēram dērāsisse litterāsque incolumēs lignō incīsās lēgisse.

Est et alia in monumentīs rērum Graecārum profunda quaedam et inopinābilis¹² latebra, barbaricō āstū excōgi- 20
tāta. Histiaeus¹³ nōmine fuit, locō nātus in terrā Asiā nōn ignōbilī. Asiam tunc tenēbat imperiō rēx Dārīus. Is Histiaeus, cum in Persīs apud¹⁴ Dārīum esset, Arista-

¹ dative with **circumplicābat**.
² **per . . . sūrculī**: 'through the same encircling (**ambitus**) of the stick (by the thong),' i.e. by rolling the thong round the stick in the same way. *Ambitus* has here its literal physical meaning (cf. its etymology: *ambi* 'round,' and *ire*). ³ 'Carthaginian.' ⁴ '(hailing) from that same place,' i.e. from Carthage. Join with **virum**. ⁵ 'the famous.' Out of this meaning of *ille* is developed the French article *le, la*, and the Italian *lo, la*. ⁶ A famous general,

commander of the Carthaginian forces in Spain about 227-220 B.C. ⁷ Sc. *memoriā*. ⁸ 'secret.' ⁹ 'writing-tablets' of small size. Cf. *pugillus*, 'a handful.' ¹⁰ 'wax.' ¹¹ = *ei cui*; in other words, the antecedent is omitted, as often in Gellius. ¹² **inopinābilis latebra**: 'a subterfuge wholly unexpected,' one that you would never 'dream of.' ¹³ Once tyrant of Miletus, but afterwards in the service of Darius, king of Persia. The incident of the text occurred about 500 B.C. ¹⁴ 'at the

gorae¹ cuius rēs quāsdam occultās nūntiāre fūrtivō scriptō volēbat. Comminiscitur² opertum hōc litterārum admīrandum. Servō suō diū oculōs aegrōs habentī capillum ex capite omnī tamquam medendī grātiā dērādit
 5 caputque³ eius lēve in litterārum fōrmās conpungit. Hīs litterīs, quae voluerat, perscripsit, hominem posteā, quoad capillus adolēsceret, domō continuit. Ubi id factum est, ire ad Aristagoran iubet et “Cum ad eum” inquit “veneris, mandāsse mē dicitō, ut caput tuum, sicut nūper
 10 egomet fēcī, dērādat.” Servus, ut imperātum erat, ad Aristagoran venit mandātumque dominī adfert. Atque ille, id⁴ nōn esse frūstrā ratus, quod erat mandātum fēcit. Ita litterae perlātae⁵ sunt.

XVII. 10

Quid dē versibus Vergiliī⁶ Favōrīnus⁷ existumārit.

15 Favōrīnum philosophum, cum in hospitis suī Antiātem⁸ villam aestū⁹ annī concēssisset nōsque ad eum videndum Rōmā vēnissēmus, meminī super poētā Vergiliō in hunc fermē modum disserere: “Amīcī” inquit “familiārēsq̄ue P. Vergiliī in¹⁰ hīs, quae dē ingenio
 20 mōribusque eius memoriae trādidērunt, dīcere eum solitum ferunt, parere¹¹ sē versūs mōre atque rītū ursinō.

court of.’ Darius, suspecting him of treachery, had summoned him to the court and would not permit him to depart.

¹ Aristagoras was brother-in-law of Histiaeus. ² ‘He devises this way of secretly writing (his message).’ *opertum* is here a noun, ‘secrecy.’ ³ *caput . . . conpungit*: i.e. he tattoos the message on his head. ⁴ *id . . . ratus*: ‘thinking that this (proceeding) was not without significance.’ In colloquial Latin *frustra* often has

adjectival value, when coupled with *esse*. ⁵ ‘was carried to its destination.’ Note the force of the prefix.

⁶ P. Vergilius Maro, the great Roman poet (70–19 B.C.), best known by his great epic poem entitled *Aeneis* (*Aeneid*). ⁷ See Introduction, § 5.

⁸ *Antiātem villam*: a villa at Antium, a town of Latium, famous for its temple of Fortune. ⁹ *aestū annī* = *aestate*; cf. our phrase, ‘the heated term.’ ¹⁰ *in hīs quae*: ‘among those things which.’ ¹¹ ‘produced.’

Namque ut¹ illa bēstia fētum ēderet² ineffigiātum³ infōr-
memque lambendōque⁴ id posteā, quod ita ēdidisset,
cōnfōrmāret² et fingeret,² proinde¹ ingeniū quoque suū
partūs recentēs rudī esse faciē et imperfectā, sed deinceps
trāctandō colendōque reddere iīs sē ōris et vultūs līniā- 5
menta. Hōc virum iūdicīi subtilissimī ingenuē atque
vērē dīxisse rēs” inquit “indiciū facit. Nam quae
reliquit perfecta expolītaque quibusque inposuit cēnsūs⁵
atque dilēctūs suī suprēmam manum omnī poēticae venu-
stātis laude flōrent; sed quae prōcrāstināta sunt ab eō, 10
ut post recēnsērentur,⁶ et absolvi,⁷ quoniam mors prae-
verterat, nequiverunt, nēquāquam poētārum ēlegantissimī
nōmine atque iūdicīō dīgna sunt. Itaque cum morbō
obpressus adventāre mortem viderat, petīvit ōrāvitque ā
suīs amīcissimīs inpēnsē,⁸ ut Aenēida, quam nōndum 15
satis ēlīmāvisset,⁹ adolērent.¹⁰”

XVII. 16

Anatēs¹¹ Ponticās vim habēre venēnīs¹² dīgerendīs potentem; atque¹³
inibi dē Mithridātī rēgis in¹⁴ id genus¹⁵ medicāmentum sollertiā.

Anatēs Ponticās dīcitur edundīs vulgō venēnīs vīcti-
tāre. Scriptum etiam ā Lenaeō,¹⁶ Cn. Pompēi¹⁷ libertō, 20

¹ ‘as ... so.’ ² The subjunctive is due to the indirect discourse, which contains Vergil’s statement as reported by his friends. ³ ‘shapeless.’ For the synonyms here, as in l. 3, **cōnfōrmāret et fingeret, and ingenuē atque vērē**, l. 6, see p. 16, n. 3. ⁴ ‘by licking them.’ ⁵ **cēnsūs ... manum**: literally ‘the finishing touches (*manum*) of his critical judgment (*census*) and his discrimination (*dilēctus*),’ i.e. the touches suggested by his own discriminating judgment. ⁶ ‘revised.’ ⁷ = *perfici*. ⁸ literally ‘expensively,’ but often used by Gel-

lius as = *vehementer, valde*. ⁹ ‘had filed smooth,’ i.e. perfected. Cf. the metaphor in *expolīta*, l. 8. ¹⁰ ‘destroy.’ ¹¹ ‘Ducks.’ ¹² **venēnīs dīgerendīs**: a dative of purpose with **vim ... potentem** = ‘had the power to digest (eat safely) poisons.’ Cf. p. 90, l. 3. ¹³ Cf. p. 26, n. 1. ¹⁴ Join **in medicāmentum** with **sollertiā**, a very unusual construction. The genitive is the common idiom; cf. the genitive with *sollers*, p. 90, l. 1. ¹⁵ ‘of that sort,’ an accusative of respect. ¹⁶ A writer on medical subjects. ¹⁷ Pompey the Great.

Mithridātem illum Pontī rēgem medicīnae¹ reī et remediō-
rum id genus sollertem fuisse solitumque eārum sangui-
nem mīscēre medicāmentīs, quae dīgerendīs venēnīs
valent, eumque sanguinem vel potentissimum esse in eā
5 cōfectiōne²; ipsum autem rēgem adsiduō tālium medel-
lārū ūsū ā³ clandestīnīs epulārū īnsidiīs cāvīsse;
quīn⁴ et scientem quoque ūltrō et ostentandī grātiā
venēnum⁵ rapidum et v̄lōx saepenumerō hausisse, atque
10 proeliō victus in ūltima rēgnī refūgisset et morī dēcrē-
visset, venēna violentissima fēstīnandae necis causā frū-
strā expertus, suō se ipse gladiō trānsēgit.

XVII. 17

Mithridātem, Pontī rēgem, duārum et vīgintī gentiū linguīs locūtum;
Quīntumque Ennium⁶ tria corda⁷ habēre sēse dīxisse, quod trīs
15 linguās percalluisset,⁸ Graecam, Oscam,⁹ Latīnam.

Quīntus Ennius tria corda habēre sēse dīcēbat, quod
loquī Graecē et Oscē et Latīnē sciret. Mithridātēs autem,
Pontī atque Bithŷniae rēx inclutus, quī ā Cn. Pompēiō
bellō superātus est, duārum et vīgintī gentiū, quās sub
20 dīciōne habuit, linguās percalluit eārumque omnium gen-
tium virīs haut umquam per interpretem conlocūtus est,
sed ut¹⁰ quemque ab eō appellārī¹¹ ūsus fuit, proinde¹⁰

¹ **medicīnae** is here an adjective, an archaic use. For **medicīnae reī** as = a simple *medicīnae*, cf. p. 17, n. 10. ² 'mixture,' 'antidote.' ³ **ā** . . . **cāvīsse**: 'guarded against.' ⁴ **quīn** et = 'nay more,' introduces a more striking point. ⁵ **venēnum rapidum**: the opposite of *venenum* . . . *non praesentarium*, p. 59, l. 18. ⁶ A distinguished Roman poet (239-169 B.C.), often called the 'Father of Roman literature.' His chief works were (1) Tragedies, of which some

twenty are known to us through fragments; and (2) an historical poem in eighteen books, entitled *Annales*, in which he traced the history of Rome from the earliest times to his own day. ⁷ 'intelligences.' *Cor*, especially in early Latin, often = 'the seat of the intellect'; cf. *cordatus*, 'sagacious,' *vecors*, 'senseless.' ⁸ 'had become skilled in,' i.e. had mastered. ⁹ The Osci belonged to the Samnite branch of the Italian race. ¹⁰ Cf. p. 89, n. 1. ¹¹ 'addressed.'

linguā et orātiōne ipsius nōn minus scītē quam sī gentī-
lis¹ eius esset, locūtus est.

XIX. 3

Quod turpius est frīgidē² laudārī quam acerbius vituperārī.

Turpius esse dīcēbat Favōrīnus philosophus exiguē³
atque frīgidē laudārī quam insectanter⁴ et graviter vitu- 5
perārī: "Quoniam" inquit "quī maledīcīt et vituperat,
quantō id acerbius facit, tam⁵ māximō ille prō inimicō et
inīquō dūcitur et plērumque propterea fidem nōn capit.
Sed quī infēcundē⁶ atque ieiūnē⁶ laudat, dēstituī ā causā
vidētur et amīcus quidem⁷ crēditur eius, quem laudāre 10
vult, sed⁷ nihil posse reperīre, quod iūre laudet."

XIX. 5

Ex Aristotelis librīs sūmptum, quod nivis aqua pōtū⁸ pessima sit.

In Tīburte⁹ rūs concēsserāmus hominis amīcī dīvītis
aestāte annī flagrantissimā ego et quīdam aliī aequālēs¹⁰
et familiārēs meī, eloquentiae aut philosophiae sectā- 15
tōrēs.¹¹ Erat nōbīscum vir bonus ex Peripatēticā¹² dīsci-
plīnā, bene doctus et Aristotelis ūnicē studiōsissimus.
Is nōs aquam multam ex dilūtā¹³ nive bibentēs coercēbat

¹ = *popularis*, 'fellow countryman.'

² *frīgidē laudārī*: 'to be damned with faint praise.' ³ 'feebly.' ⁴ 'bit-terly.' The word is derived ultimately from *insequor*, and the idea suggested by it is that of one person pursuing or 'hounding' another. ⁵ *tam māximō*: join *maximo* with *inimicō*. *tam* is correlative to *quantō*. The more usual formula would be *quanto id acerbius facit, tanto magis*

pro inimico . . . ducitur. ⁶ Both words = 'meagerly,' 'sparingly.' ⁷ Cf. p. 24, n. 13. ⁸ 'for drinking'; dative of *potus*. ⁹ *Tīburte rūs*: 'an estate at Tibur,' a town sixteen miles southeast of Rome. ¹⁰ Sc. *natu*. ¹¹ 'students.' ¹² i.e. the school founded by Aristotle and called Peripatetic (cf. *περιπατητικός*, 'given to walking about'), from Aristotle's habit of walking to and fro with his pupils during lessons. ¹³ 'melted.'

sevēriusque increpābat.¹ Adhibēbat² nōbīs auctōritātēs nōbīlium medicōrum et cum³ primīs Aristotelis philosophī, reī omnis hūmānae perītissimī, quī aquam nivālem frūgibus sānē et arboribus fēcundam dīceret, sed hominibus pōtū⁴ nimiō īusalūbrem esse tābemque⁵ et morbōs sēnsim⁶ atque in diem longam vīsceribus īnsēmināre.

Haec quidem ille ad⁷ nōs prūdenter et benivolē et adsiduē⁸ dictitābat. Sed cum bibendae nivis pausa fieret nulla, prōmit ē bibliothecā Tīburtī, quae tunc in Herculis templō satis commodē īnstrūcta librīs erat, Aristotelis librum eumque ad nōs adfert et “Hūius saltem”⁹ inquit “sapientissimī virī verbīs crēdite ac dēsinite valitūdinem vestram prōflīgāre.”

In eō librō scrīptum fuit dēterrimam esse pōtū aquam ē nive. Hōc ubi lēgimus, placuit honōrem doctissimō virō habērī Aristotelī. Atque ita postea ego¹⁰ bellum¹¹ et odium nivī indīxī, aliī indūtīās¹² cum eā variē factitābant.

¹ 'rebuked.' ² 'produced,' 'cited.'
³ cum primīs = *in primis*, 'especially.'
⁴ pōtū nimiō: causal ablative = 'by excessive drinking,' i.e. if drunk to excess. ⁵ tābem et morbōs: 'wasting and disease,' i.e. 'wasting illness.'
⁶ sēnsim . . . diem: 'gradually and against a dis-

tant day.' We may render by adjectives: 'slow and protracted.'
⁷ ad nōs . . . dictitābat: cf. p. 36, n.1. ⁸ adsiduē dictitābat: cf. p. 33, n.7. ⁹ 'at least.' ¹⁰ contrasted with aliī, which here = *ceteri*. ¹¹ bellum et odium: 'war to the knife.'
¹² 'truce.'

INDEX AUCTORUM.

This index of the authors mentioned by Gellius in these selections has been prepared as a supplement to the commentary. For example, Varro is mentioned in several passages, yet in only one place in the notes is information given concerning him. At the same time, since the index gives a conspectus of all the authors mentioned or directly quoted by Gellius in this portion of his work, it may help to illustrate the statements made in § 11 of the introduction, especially if we bear in mind that less than one tenth of the text of the *Noctes Atticae* is included in the present volume. The references are to the places in the introduction or the notes where information is given concerning the author or his works.

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